

SACRED ELOQUENCE:

Or, the Art of
RHETORICK,
As it is layd down in
Scripture.

By the Right Reverend Father
JOHN PRIDEAUX
late Lord Bishop of
WVORCESTER,

Πᾶσα γερὰν δειπνεῖς, καὶ ὠφέλιμος πρὸς διδασκα-
λίαν

ἵνα ἅρτιος ᾖ ὁ τὸ θεὸν ἀνθρώπου πρὸς πᾶν ἔργον ἀγα-
θόν, ἐξηρτισμένον. 2 Tim. 3. 16, 17.

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SACRED
ELOQUENCE:

OR,
The Art of Rhetorick, as
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CHAP. I.



SACRED ELO-
QUENCE is a Lo-
gicall kind of Rhe-
torick, to be used in
Prayer, Preaching,
or Conference; to
the glory of God, and
the convincing, instructing, and
strengthening our brethren.

The meditation of which gave Da-
vid more understanding than all his tea-
chers

Psal. 119. 19. *chers*, Psal. 119. 19. proved a Hammer to Jeremy, that breaketh the rocks in pieces, chap. 23. 29. was St. Pauls Engine, for the pulling down of strong holds, and casting down imaginations, and every high thing that exalteth it self against the knowledge of God, bringing into captivity every thought to the obedience of Christ, 2 Cor.

2 Cor. 10. 4, 5. 10. 4, 5.

At which, used by our Saviour, the people were astonished; For he taught them as one having authority, and not as the Scribes, Matth. 7. 28. His perverse Country-men of Nazareth bare him witnesse, and wondered at the gracious words that proceeded out of his mouth, Luk. 4. 22. And the fee'd Officers, sent to apprehend him, returned with this excuse, Never man spake like this man, Joh. 7. 46. For it pricketh in the hearts of the hearers, Act. 2. 37. The word of God is quick and powerfull, and sharper then any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joynts and marrow, and is a discerners of the thoughts and intents of the heart, Heb. 4. 12.

Heb. 4. 12.

Sacred Eloquence.

3

- In this especially may be observed,
- 1. Tropes.
 - 2. Figures.
 - 3. Schemes.
 - 4. Patheticks.*
 - 5. Characters.
 - 6. Antitheses.*
 - 7. Parallels.*

* Dardenoth, stimuli
 ἀκέρυες, quibus boves
 punguntur: & Masmeroth,
 clavi qui retinent illud,
 cui insiguntur. Eccle. 1.
 2. 11. ἀκέρυες καὶ ἰσχυ-
 ροὶ τῆς ἀφροδίσιας, Act.
 2. 37.
 * 1 Tim. 6. 20. Oppo-
 sits. Gal. 5. 17.
 * Allusions, συστοιχία,
 correspondencies.

CHAP. II.

Of * Tropes.

TRopes carry with them, in Scrip-
 ture, the phraseologie of the sa-
 cred Tongues, far differing in weight
 and majesty from Ethnick Ashdodism.

* Τρόπος ἢ
 πρὸς τὸ τ, ἐπὶ τὸν,
 vestere, To
 turn; A flou-
 rish of speech,
 whereby a
 word is turned
 or changed
 from his ge-
 nuine signifi-

cation into another. Cicero, de clar. Orat. calleth them, *Verborum immutationes*; in his Partitions, *Verba modificata*. It differeth from a Figure or Scheme, because the one doth alter the habit of or make a change in, the Words onely: the other, in the Speech. ἢ μὲν τῶν λέξεων ἐκτροπὴ καλεῖται τρόπος, ἢ δὲ τῆς συνθέσεως σχῆμα. Plutarch in vit. Homer. *Dictionum vero immutatio, appellatur Tropus compositionis contra, Schema*. Both the species of Elocution.

1. 2. *Hyperbole* and *Catachresis* are by some modern Rhetoricians accounted affections of a *Trope*, rather than *Tropes* themselves; because there is no *Trope*, but may be set forth in too harsh and unequall a dresse, which is a *Catachresis*; or be screwed up too

Most usefull amongst these may be noted,

- I.
1. *Hyperbole*.
2.
2. *Catachresis*.
3.
3. *Emphasis*.
4. *Metonymia*.
5. *Ironia*.
6. *Metaphora*.
7. *Synecdoche*.

high in hyperbolicall expressions. Yet neither *Tully*, *Quintilian*, nor any of the Antients observe this exactnesse, but number them amongst *Tropes*, as doth the Author. 3. *Emphasis* is rather a *Figure* than *Trope*, in precisnesse of spech; it belongeth not to the adorning of a word, but sentence, which, by this *Figure*, is so pronounced, or otherwise notified, that what lyerh hid, and muffled under a clowd, doth manifestly appear. *Emphasis est etiam inter figuras, cum ex aliquo dicto latens aliquid eruitur*. But the Author taketh a *Trope* in the same latitude *Quintilian* doth, l. 9. c. 2. (*Tropus est sermo à naturali & principali significatione ad aliam, ornanda orationis gratiâ*) and so *Emphasis* may be permitted to stand where it doth.

* 'Απο τῆ
ὡς βάλλει,
Excedere, superare; An excessse of truth, either by ele-

* *Hyperbole*.

Hyperbolicall speeches are these, or the like, in the old Testament: *Judah* vating it too high, or depressing it, as low. *Superlatio, ac trajectio veritatis, minuendi augendive causâ*, *Cicer. de Orat. l. 3.* So all amplifications and extenuations, beyond or below their just measure, may be termed *Hyperbolicall*; although the words whereby they are expressed be not borrowed, but proper. Whence that of *Virgil*, *Eclog. 9. Candidior cygnis, hederâ formosior albâ.* that of *Plaut. in Aulular. Pumex non aquê est aridus, atque hic senex*, and such like, are called
shall

shall bind his fole unto the vine, and his asses-colt unto the choise vine, and wash his garments in wine, and his cloths in the blood of the grape, Gen. 49. 11. expressing the extraordinary plenty of wine that shall stream in his coast. So Exod. 3. 17. A land flowing with milk and hony. The rivers, the floods, the brooks of hony and butter, Job. 20. 17. hyperbolically speak an incredible abundance. With hony out of the rock should I have satisfied thee, Psal. 81. 16. i. e. By means which could not be expected. In like manner the fiercenesse of the Horse is set forth, by swallowing the ground with his rage, and saying, Ha, ha, amongst the trumpets, Job 39. 24, 25. The vastnesse of the Behemoth, by drinking up a river, and trusting that he can draw up Jordan into his mouth, Job 40. 23. The hideousnesse of the Leviathan, whose eyes are like the eye-lids of the morning, out of whose mouth go burning lamps, whose breath kindleth coals; that maketh the deep to boyle like a pot, and the sea like a pot of oyntment; by reason of whose plunging, the mighty through fear

ken by Rhetoricians to be hyperbolically expressions, though the words remain unaltered from their native habit and signification. This Beunter will not endure, and therefore hath excogitated a double Hyperbole, the one Logically, the other Rhetorical: the Logically, where, in proper words the thing is hyperbolically set forth; Rhetorical, where there are improper or borrowed terms used, for the amplyfying or extenuating a thing.

(*purgant aluum*, saith one) *purifie themselves*, (to our Translation) *Job 41. 25.* which set forth an unutterable terribleness, not to be reached in other Languages. So, *the skipping of mountains like Rams, and of little Hills like Lambs. Psal. 114.* would have us to conceive the shattering of the finest creatures at the Creator's presence. In the New Testament, *The passing of a Camell thorough the eye of a needle, Mat. 9. 24. The Stars falling to the earth, as a figg tree casteth her untimely figgs: the departing of the heaven as a scrowl rowled together, Revel. 6. 13. 14.* The whole world cannot containe the books, wherein our Saviour's acts should be written, *Job. 21. 25.* may not litterally be taken, but as sublime Hyperboles, expressing in the first, a matter of the greatest difficulty; in the second, a foretelling of stupendious confusion; in the last, the not registred acts of our Saviour, hardly, and not necessary to be recounted of. So sin is confessed in tearms to be hyperbolically sinfull, *Rom. 3. 7. Light affliction*, ὑπερβολὴν εἰς ὑπερβολὴν, in an eminent hyperbolicall manner, to work an eternall weight of glory, *2 Cor. 4. 17.* And St. Paul acknowledgeth, that,

καὶ

καὶ ὑπερβολὴν, before his conversion, he persecuted the Church, Gal. 1. 13.

* *Catachresis.*

Catachresis, abused (as it were) or far-fetched incongruous speeches, may be termed such, as, *All the earth was of one lip, and one sort of words, Gen. 11. 1.* that is, of one Language, and spake one Tongue. Let us

* *Κατάχρησις*; *Abuso*, so called, when for want of a fit name to expresse a thing by, we borrow that word which cometh nearest to hand; by which means it cometh to passe, that the word is abused, and the Trope is more harsh and unequall; as,
—*equum divina Palladis arte*
Ædificant—

smite him with the tongue, Jer. 18. 18. Jer. 18. 18. that is, Slander him. I will open the shoulder of Moab from his Cities, Ezech. 25. 9. 25. 9. that is, Dismantle his Townes to make way for his enemies. I will turn to the people a pure lip, that they may call upon the name of the Lord, to serve him with one shoulder, Zeph. 3. 9. that is, with one consent. So, Daubing with untempered mortar, and sowing pillows under arm-holes, Ezech. 13. are unusual to expresse deceitfull and flattering doctrine; much more that (as the Doway Bible gives it) in the Canticle of my Gosen, concerning his vineyard in Horn; the son of oyle, Isai. 5. 1. for, Situated in a fertile or fruitfull hill.

Like-

- Likewise, *My soul is alway in my hand*,
Psal. 119. i. e. I am in eminent dan-
ger. The ploughers plowed upon my back,
and made long furrowes, Psal. 129. grie-
viously afflicted me. To see death, Joh.
8. 51. for, To die. To shake off the dust of
the feet, Matth. 10. 14. for, Utterly to
renounce or abandon. To pluck out the
eye and cast it from us, Matth. 5. 29. to
take away occasions; are elegancies in
Scripture, which otherwise might
seem catachresticall. So merit, and
wages, or reward are urged, which
import no more then a good work;
and wages is called מַחְוָה, because it
is paid in the evening, when the work
is done. Also plenty of all things is
expressed by 1. Butter of Kine; and
2. Milk of Sheep; and 3. Fat of Rams;
and 4. Rams of the breed of Bashan; and
5 Goats, with 6. the fat of the kidneys of
wheat; and 7. the pure blood of the Grape
for drink, Deuter. 32. 14. So, I might
have received mine own with usury;
that is, with increate, a Catachresti-
call Synecdoche, Matth. 25. 27. From
one dead, sprang so many as the
stars of heaven, and as the sand beside
the lip of the sea innumerable, Heb. 11.
12. A cloud of witnesses, Heb. 12. 1.
- Psal. 119.
 Psal. 129.
 Joh. 8. 5.
 Matth. 10. 14.
 Matth. 5. 29.
 Deut. 32. 14.
 Heb. 11. 12.
 Heb. 12. 1.
 אַחַד הַכֹּהֲנִים
 אֶת הַיָּד
 אֶת הַיָּד
 אֶת הַיָּד

* *Emphasis.*

* *Amplius supradictus, speciem præbere, representare;* because thereby is a representation made of some speciall thing that lyeth hid in the words; which is made manifest, either by the pronounciation of them, or by the affixing of some demonstrative article to them; and this, when it is not so safe or meet to expresse our sense in words at length. *Virgil. Non licuit thalami expertem sine crimine vitam, Degere, more fera! Virum te præstes oportet.*

Psal. 17.

As *Catachresticalls* make an impression through their harshnesse and strangenesses; so an *Emphasis* worketh through its vigour, which in reading is enlivened by the pronounciation. Hitherto are referred such epithets, wherein the Apostles are called the *salt of the earth*, *Math. 5.* wicked men, the *men of Gods hand*, *Psal. 17.* employed sometimes to chastise the godly. So, *Man of sorrowes*, *Isa. 53.* *Son Isa. 53.* of *perdition*, of *Belial*, of *thunder*, of the *morning*, have especiall emphases in them. As also, *First born of death*, *king of terrours*, *bars of the pit*, *Job. 18. 13, 14.* *Job 18. 13.* *Ib. 17. 16.* *Bottles of heaven*, *Ib. 38. 37.* *Ib. 17. 16.* *Ib. 38. 37.* With which may be ranged those high phrases and strains, *Behold, I am against thee*, *O thou destroying mountain*, (*saieth the Lord*) *which destroyest all the earth*; *and I will stretch out my hand upon thee*, *and roll thee down from the rocks*, *and I will make thee a burnt mountain*, *Jer. 51.* *Jer. 51. 25.* 25. *I will make it a possession for the Bittern,*

Isa. 14. 23.

tern, and pools of water, and I will sweep it with the besome of destruction, Isa. 14.

Ib. 30. 28.

23. His breath shall sift the Nations with the sieve of vanity, Ibid 30. 28.

* *Nominis pro nomine positio*: A putting of one word for another.

By this Trope, the inventor is put for the thing invented, the possessor for the thing possessed, the continent for the thing contained, and the efficient for the effect, &c. By Cicero termed *Hypallage*, *immutatio* & *transductio*, lib. 3. de Orat.

Transductio & *immutatio in verbo*.

* *Metonymia*.

Amongst *Metonymies*, those wherein the cause and the effect, the subject and the adjunct, the antecedent and the consequent, are taken one for another, are most of note and use. And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen?

If thou dost well, shalt thou not be accepted? and if thou dost not well, *sin lyeth at the dore*, Gen. 4. 6, 7. [Sin] that is, the punishment for sin, the cause for the effect; or, as some, [Sin] that is, the sacrifice for sin, a repentant heart in thy power; and therefore hast no reason to lowre at my dealing with thee. For the second, what more frequent in the Old and New Testament, then Sacramentall metonymies? as, To kill the passeover, Exod. 12. 21. Kill the passeover. 2 Chron. 30. 18. Keep

or

or celebrate the feast of the passeover.
 2 Chron. 30. 1. Christ our passeover is sacrificed for us, therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickednesse, but with the unleavened bread of sincerity and truth, 1 Cor. 5. 7, 8. where, Passeover, the thing signified, is put for the commemorative and sacrifice, by which it was to be presented, Exod. 12. 14. 27. In which metonymicall sense, the words of institution of the Lords Supper must be understood, *Hoc est corpus meum*, Matth. 20. 26. 1 Cor. 11. 24. the Signe dignified with the name of the thing signified, for the assurance of the performance on the part of him who sealed the evidence; except we would make a prodigic of the blessed Supper, appointed to set at variance, not in unity to fix believers. For the exemplification of the third kind of Metonymies, upon the mutuall change of antecedent and consequent, with the thing to be expressed. So, *To know a woman, to go in unto her, to be with her.* Hath Ammon thy brother been with thee? 2 Sam. 13. 20. serve modestly to expresse what may be done, without otherwise speaking of it. So, *Joseph is*
not,

not, and Simeon is not, Gen. 42. 36. Rachel weeping for her children, and would not be comforted, because they were not, Jer. 31. 15. Matth. 2. 18. by consequence speak their precedent death.

* *Simulatio*, Because we speak one thing, and mean another. *Cum aliud in pectore reclusum, aliud in lingua habemus*, as in the Poet. *Scilicet is superis labor est*—— It is likewise called by Tully, *Inversio*, a turning upside down of a thing, or contrary to the right form. A proper term to expresse this Trope where the contrary is meant to what is said *Euge bone serve! curasti probè*. There are six species of it, 1. *Chleuasmus*, or *Epiclomefis*. 2. *Charientismus*, or *Scomma*. 3. *Astismus*. 4. *Diasymus*. 5. *Examenismus*. 6. *Sarcasmus*.

* *Ironia*.

Ironies also find an admittance in both Testaments; for, *He that dwelleth in heaven laugheth his enemies to scorn, the Lord shall have them in derision. Psal. 2. Elias mocked them [Baalites] and said, Cry aloud, for he is a god, either he is talking, or pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. 1 King. 18. 27.* So that speech of Micajah to Ahab, *Go up and prosper, for the Lord shall deliver it into the hands of the King, 2 King. 22.* cannot stand with a true Prophets integrity, if it be not passed with an Irony, as the King also took it, *vers. 16.* By the like proverb (which is the Scripture phrase) the King of Babylon is intituled

titled *Lucifer, son of the morning, which did weaken the Nations, Isa. 14. 12.* The Prince of *Tyrus* is also taunted, *Behold, thou art wiser then Daniel, there is no secret that they can hide from thee. With thy wisdom and with thy understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffick hast thou encreased thy riches, and thy heart is lifted up because of thy riches, Ezek. 28. 3, 4, 5.* In the New Testament, that of our Saviour must needs be taken for an Irony, *Full well ye reject the commandment of God, that ye may keep your own tradition. Fill ye up then the measure of your fathers, Matth. 23. 32.* And that, *Sleep on now, and take your rest; behold, the hour is at hand, and the son of man is betrayed into the hands of sinners, Matth. 26. 45.* So that of the Apostle, *Now ye are full, now ye are rich, ye have reigned as Kings without us; I would to God ye did reigne, that we also might reigne with you, 1 Cor. 4. 8.* More bitter and baser were thole Sarcasms of the souldiers to our Saviour, whom they had crowned with thorns, *Hail King of the Jewes, Matth. 27. 29.* Milder that of the Apostles, *Ye suffer fools gladly, seeing ye your selves are wise,*
2 Cor.

2 Cor. 11. 29. And what is it wherein ye were inferiour to other Churches, except it be that I myself was not burthensome unto you? forgive me this wrong, ib. 12. 13. Some would have that to be ironically spoken, Rather give alms of such things as ye have, and behold all things are clean unto you, Luk. 11. 4. which others with greater reason deny.

* *Translatio*, when a word is transferred from one thing unto another, by reason of the likenesse that is betwixt them. *Nihil est in rerum natura, cujus non in alijs rebus possimus uti vocabulo & nomine.* Unde enim *Simile*, duci non potest? potest autem ex omnibus. Indidem verbum unum quod similitudinem continet, translatum lumen affert orationi. The Greek Rhetoricians under this notion did comprehend all the Tropes. *Arist. περὶ ποιητικῆς, Id Rhetor. lib. 3. cap. 1. καὶ πρὸς εἰς μεταφορὰς, καὶ ὅτι τὸ πᾶν ἐστὶν ὁμοίωμα, καὶ ἐν ποιήσεσσι, καὶ ἐν λόγοις καὶ μεταφορὰς εἰρηται, καθὼς ἐν τοῖς περὶ ποιητικῆς.* So Cicero ad Brutum. Though the variety of this Trope be very great, and field large; yet Quintilian endeavours to reduce it into four ranks, 1 When one animate is put for another, as Cato barked at Scipio. 2 Inanimate for another as -- *Classique imminuit habenas.* 3 Inanimates for animates, as *ferro an fato virtus Argivum occidit?* 4 Animates for inanimates, as, -- *Sedet inscius (metus) alto.*

* *Metaphora.*

As Metonymies, so Metaphors in Scripture are eminent and numberless. What hast thou done? the voice of thy brothers blood cryeth unto me from the ground, Gen. 4. 10. as an importunate Suiter crying for justice. We are come to Jesus the Mediator of the New Testament, and to the blood of sprinkling, that speaketh better things, then that of Abel, Heb. 12. 24.

whose

whose also, being dead, yet speaketh, Heb. 11. 4. Speech is here translated from man to blood. (2) We have fathers, mothers, brothers, sisters, masters, servants, and such other relatives without stint, metaphorically taken. So God is said to be father of all. Hath the rayne a father? or who hath begotten the drops of dew? Job 38. 28. none but God, that created them. The child (Christ) is called the everlasting father, Isa. 9. 6. The divell is a liar, and the father of it, Job. 8. 44. that is, the author, inventor, propagator. Jabal and Jubal, the fathers of such as dwell in Tents, keep cattle, handle the harp or Organ, Gen. 4. 20. 21. Micah's masse-priest must be a father to the plundering Danites, Judg. 18. 19. that is, an instructor. One Joab is the father of the valley Charashim, for they were craftsmen, 1 Chron. 4. 14. Elisha cryeth after Elijah, My father, my father, the Chariot of Israel and the horsemen thereof, 1 King 2. 12. a surer protector, then all their Martialists with their best forces. With the same, King Joash reverenceth Elisha, ib. 13, 14. And Naamans servants honour their Master, My Father, if the Prophet had bid thee do some
300211
great

great thing, wouldest thou not have done it? *Ib.* 5. 13. *Job* stoopes to acknowledge corruption to be *his Father*, and the worme to be *his Mother* and *Sister* in regard of his wofull plight, *Job* 17. 14. And our Saviours position is catholick, Whosoever shall do the will of God, the same is my *Sister*, and *Brother*, and *Mother*, *Mar.* 3. 25. not by generation but acceptance. In an opposite sense is the inscription on *Babylons* fore-head, *Mystery*, *Babylon* the great, the *Mother* of harlots, and abominations of the earth, *Revel.* 17. 5. In as far-fetch'd Metaphors we have *The sons of the quiver*, for arrows, *Job* 41. 28. *Lament.* 3. 13. *Jonah's* goard shall be the *Son of a night*, *Jon.* 4. 10. The pascall-Lamb a male, the *Son of the first year*, *Exod.* 12. 5. Corn the *Son of the threshing floore*, *Isa.* 21. 20. the *Owles daughters*, *Ib.* 3. 21. that is, *Chicken Villages* belonging to *Bethshean* and other Cities are said to be their daughters, *Jos.* 17. *Daughters of Jerusalem*, *Sion*, or *Babylon* are the inhabitants which acknowledg those places for Mothers. In which sense, *Jerusalem* is said to be the *Mother of us all*, *Gal.* 4. 26. To this Trope are referred *Anthropopathies*, wherein

hands,

hands, and eyes, and cares, and other members, and humane affections are referred to God, and Spirits: which *Anthropomorphites* taking literally were condemned for Hereticks. Of this kind are these passages, *It repented the Lord that he had made man on the earth, and it grieved Him at the Heart, Gen. 6. 6. His soul was grieved for the misery of Israel, Judg. 10. 16. Let me alone that my wrath may wax hot against them, Exod. 32. 10. The Lord repented of the evill that he thought to do unto his people, v. 14. and the like. In which expressions, for mans weak capacity, God is said to do such things out of passion, which from eternity he had determined: as men do out of weakness, when they change their minds. No change being in God, but in the things done: which fall out in men according to the mutability of their purposes, carried on by passion, Thou tellest my wandrings, put my teares in thy bottle. Are they not in thy book? Psal. 56. 8.*

** Synecdoche.*

Of *Synecdoches*, are met with no lesse store, 1. In

B 2

** Comprehensio, intellectio. Intellectio est cum, res tota parva de parte cognoscitur, aut de toto parva pars. Author ad Heren.*

generalls

generalls put for particulars, Preach the word to *every Creature*, *Mar. 16. 15.* meaning, that is capable of it. The earnest expectation of *the creature* waiteth for the manifestation of the sons of God, *Rom. 8. 19.* all sorts of men hoping to have their states bettered. Submit yourselves to *every humane Creature* for the Lords sake, *1 Pet. 2. 13.* that is, every man to whom you are subordinate, because God will have it so, 2. Specialties put for generalls, as, The *Sun* shall not burn thee by day, nor the *Moon* by night, *Psal. 121 6.* that is, nothing shall hurt thee. *Edom, and Moab, and Ammon* have confederated or covenanted to take unto themselves the houses of God in possession, *Psal. 83. i.e.* the progeny of such wicked persons. So souls are put for persons, *All the souls* that came into *Egypt* with *Jacob* were 70. that is all the persons, *Gen. 46. 27.* His travell shall fall upon his own *head*, and his wickednesse upon his owne *pate*, *Pf. 7. 16.* his person shall endure the brunt of it. Is not the *hand* of *Joab* in all this? *2 King. 14. 19.* *Joabs* advice and counsell. 3. A synecdoche is frequently observed in putting a set number for an indefinite, and reciprocally. If we would

would contend with God we cannot answer *one for a Thousand*, 1 Sam. 18. 8. that is, a great multitude: by which trope, 7 is often put for many, or an unlimited number. The women said to *Naomi* concerning *Obed*, He shall be unto thee a restorer of life, and a nourisher of thine old age. For thy daughter in law which loveth thee; which is better to thee then 7 Sons, hath born him, *Ruth* 4. 15. So an evil spirit cast out, when he returns, is said to take with him 7 other spirits, which makes the re-possession of him that was freed worse, than when he was first possessed, *Matth.* 12. 45.

It is a good caution put in by a father, that *To urge a trope according to the letter, and that which is literally taken to wrest to a trope, in some sort verifieth that of the Apostle, The letter killeth, but the spirit giveth life*, 2 Cor. 3. 6. Such a mistake the Disciples were guilty of, who understood the *leaven of the Pharisees*, and Sadduces, which their Master warned them to take heed of, to be literally meant of bread, which should have been understood metaphorically of their leaven of doctrine, *Matth.* 16. 12. And the false witnesses alledged

Augustinus de Doctr. Christia. Lib. 3. c. 5. & 10. & 11.

against Christ the destroying of the material Temple, which was spoken of him by a Trope concerning the Temple of his Body, *Jo. 2. 21*. These tropes twisted together in a speech continue are as sparkling Diamonds in a Ring, by the Apostle termed an allegory, *Gal. 4. 24*.

ἀλυσίς ἐστὶν ἀλ-
ληγορέματα
Gal. 4. 24.

And may be conspicuously discerned in

- 1. Types.
- 2. Mysteries.
- 3. Apologues.
- 4. Parables.
- 5. Apothegms.
- 6. Reproofs.

* Τύπος, exemplar, figura, a picture, or shadow of things to come, qui in veteri testamento praefiguravit aliquid in novo: fit tribus modis vel. 1. Natura: vel. 2. Hominum consilio: vel. 3. Dei.

* Types.

Hagar and *Sarah* by the Apostle are urged as types of difference between the old and new Testament; as answerable to *Sinai* in bondage, and free *Jerusalem*, *Gal. 4. 25*. *Israel's* reducing from *Egypt*, mentioned by the Prophet *Hosea 11. 1*. is made a type by the evangelist of our Saviours returning from thence, *Matth. 2. 15*. The deliverance by the arke said to be a type of baptism, *1 Pet. 3. 21*.

as likewise the lifting up of the brasen Serpent a type of Christ's lifting up on the Crosse, *Joh. 3. 14.* The passing of the Israelites thorough the red sea, manna, the cloud, and the rock; set down as types of the Sacraments of the New Testament, *1 Cor. 10.* So, to take such precepts literally, as, *Thou shalt not see the a kid in his mothers milk, Exod. 23. 19.* *Thou shalt not plough with an asse and an ox together, Deut. 22. 10.* *Thou shalt not muzzle the mouth of the ox that treadeth out the corn, 16. 25. 4.* and not morally, for avoiding cruelty, parting stakes in worshipping, and defrauding the Minister of his due, the Apostle brandeth as grosse; for, (saith he) *Doth God take care for oxen? 1 Cor. 9. 9. 1 Tim. 5. 18.*

** Mysteries.*

Mysteries, under ænig-
maes or hidden speeches,
contain matter either 1.
Morall: 2. *Sacramentall:* 3.
Propheticall; for informing
of manners, by way of do-
ctrine; confirming of promises, or
points of belief; or fore-warning of
things to come, for the good of Gods

* Μυστήρια πλεῖστα ἢ. μυστή-
ρια εὐληθήσαν παρὰ τὸ τὸ
ἀκούσας μύειν τὸ σῶμα καὶ
μυστῆρι ταύτα ἐξηγεῖται μύ-
ειν δὲ ἐστὶ τὸ κλεινόν *Suid.*
An hidden secret in Religi-
on, the knowledge of which
is not attainable by any
strength of flesh and blood,
but by divine revelation.

people, and terrour of their opposites. For instances in either: *Without contro- versie great is the mystery of godlinesse. God was manifest in the flesh, justified in the spirit; seen of Angels, preached unto the Gentiles, believed on in the world, and received into glory, 1 Tim. 3. 16. To you it is given to know the mysteries of the Kingdom of God, but to them that are without, all things are done in parables, Mar. 4. 11. Of these mysteries, the Apostles and their successors are the dispensers: Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. 4. 1. Which mystery was kept secret since the world began, but now is made manifest by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. 16. 25, 26. This is called, The wisdom of God in a mystery, not revealed to the princes of this world, 1 Cor. 2. 7. Which is uttered by the Apostle, not in words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall.*

2. Doctrinall mysteries are seconded by Sacramentall, as the mystery of Redemption, and regeneration by Baptism.

tism, and the Lords Supper. Christs spirituall marriage with his Church, (so gloriously set out by *David*, *Psal.* 45. and *Solomon*, thorough the whole book of *Canticles*) is rearmed a great mystery, somewhat opened by the entire love that should be between man and wife, *Ephes.* 5. 32.

3. All Prophecies, not understood or fulfilled, remain as mysteries; so are styled the seven Stars and golden Candlesticks, *Rev.* 1. 20. Concerning the calling of the Jewes, to be expected in latter times: *I would not, brethren, that ye should be ignorant (saith the Apostle) of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel untill the fulnesse of the Gentils come in, and so all Israel shall be saved, Rom.* 11. 25. He, that no man understands under unknown tongues, or Tropes, may speak mysteries: *I will tell thee the mystery of the woman (saith the Angel) and the beast that carrieth her, which hath the seven heads and ten horns, Rev.* 17. And so the same Angel must tell us of the number of the beast, though it be the number of a man, and set down to be 666. *Rev.* 13. 18. And the 1000 years of the Saints reign upon

on earth, whilst Satan is chained in prison, *Rev.* 20. Of the overthrow of Gog and *Magog* in the Battle of *Armageddon*, and the like, before we shall decipher such mysteries. So the Ark, Urim and Thummim; so *Isaiab's* cup of the Lords fury, and dregs of the cup of trembling, *cap.* 51. 17. *Jeremiab's* cup of consolation, for the death of father or mother, *cap.* 16. 17. *Ezekiel's* cup of astonishment and desolation, *cap.* 23. 33. our Saviour's cup, which he prayed, conditionally, might passe from him, *Mar.* 14. 36. the cup the Apostles were to drink of, *Matth.* 20. 23. the devils cup, *1 Cor.* 10. 31. the golden cup of the great whore, full of abominations, and filthinesse of her fornications, *Rev.* 17. 4. are full of mysticall Tropes, without the knowledge of which, they cannot be understood. As neither the mysticall books of *Job's* logicall discourses, *David's* rhetoricall Psalms, *Solomon's* morall Institutions, and Canticall Pastoralls, can any way be opened without the same key, as *Sampson's* Riddle, *Judg.* 14. 12. the hand-writing against *Belsazzar*, *Dan.* 5. 25. our Saviour's, *wheresoever the carcase is, thither will the eagles resort*, *Matth.* 24. 28.

* Apo.

* *Apologues.*

Apologues are here understood, not such as are to be rejected, as old wives, [*μυῖοι βέβηλοι, ἢ γεωδολοί*] 1 *Tim.* 4. 7. Jewish, [*Ἰσραηλίται*] Sophisticall, [*σοφισμένοι*] 2 *Per.* 1. 16. but such as are taken from irrational creatures, wherein one thing is said, but another meant; in which kind is that of the *Trees*, where the base *Bramble* usurps regal authority, which the *Olive*, *Fig-tree*, and *Vine* refused, *Judg.* 9. 7. That of the poor mans one little ewe lamb, which touched *David* to the quick, for his tyrannicall dealing with honest *Uriah*, 2 *Sam.* 12. That of *Jehoash* to *Amaziah* of the *Thistle*, which would match his son to the *Cedar of Lebanon's* daughter, wherein he handsomly girdeth at his over-weening presumption, 2 *King.* 14. 9. All which are a concatenation of divers Tropes, which from unreasonable creatures teach men to be reasonable:

* *Ἀπόλογος* Ἰουδαϊκῆς διανοίας ἀλίδουσα, *Apthon*: A feigned speech, under which the truth is represented, as in a picture. *Aliud aperte dicit, aliud ex eo innuit ac profertur; ergo, ἀπολόγους nonnulli appellare auct sunt ἀπὸ ἀλλοῦ λόγου, sermones à sermone, unum ab alio conclusum: Martinus:* There are three kinds, Rationall, Morall, and Mixt. Rationall, wherein something is feigned to be done by man. Morall, which doth imitate the manners of those things that are void of reason, as Brutes, Trees, &c. Mixt, that doth consist of both; all designed to instruct man, and inform his manners.

Which

Which kind of teaching some have not unfitly called *Zoopædia*. An *Onomædia* from Scripture-names might in like sort be framed; as from *Adam*, earthy; *Cain*, possession; *Abel*, vanity, may be congruously gathered, that all earthly possession is vanity. From *Mishma*, *Dumah*, and *Massah*, the names of the family of *Ismael*, Gen. 25. 4; the Hebrewes gather by their Grammaticall derivation, that in destructive times, many things are to be heard, not spoken of, but born with, when no other remedy may be hoped for. From *Dib-laim* the mother, *Gomer* the daughter; from *Jezreel*, *Loruchamah*, and *Loamm* the children, the corrupt condition of the Church of *Israel* was represented to *Hosea*. Whence may be inferred, that luxury and surquedry in a State, breeds a consumption and overthrow, which begets dispersion and desolation, whereby the people become out of mercy, and not to be accounted any people at all, as the etymon of the words gives it.

* *Parables.*

Parables are differenced by some from Apologues, or fables, because that they descend not to irrationall actors, as of brutes, or bushes, but are bounded within the scene of rationall representations. In which kind in the old Testament, some make the whole Book of *Job* to be a pattern of a conference, grounded upon the true history of a man unexpectedly ruined, and mistaken by his friends that came to visit and comfort him. *Solomon's Proverbs* to be a *Symposium spirituale*, wherein Wisdom's invitation and chear is set out after an heavenly manner, where are Viands, 1. *Ethicall.* 2. *Politicall,* 3. *Oeconomicall.* 4. *Aulicall.* 5. *Conjugall.* 6. *Experimentall.* 7. *Celestiall.* The *Canticles* are acknowledged by all to be an *Eclogue* betwixt our Saviour and his Spouse the Church, beyond imagination of Poets, and expressions of human affections. Of the same kind these pieces of *Apocrypha*, *Tobit*, *Judith*,
Story

* Παράβολα, ὁμοιωτικὰ ῥηγμάτια. Suid. Comparatio, collatio, quâ res diversa ostenduntur in aliquo esse similes. Amongst the Hebrews they were in so high esteem, that any choise and rare sentence they dignified with this title; and those things that were so, they covered with this veil, thereby not casting their pearls before swine, to be trampled by them, and exposed to contempt: Herein imitated by the Ægyptians in their Hieroglyphicks.

Story of Susanna, Bel and the Dragon, are by divers taken, which find more pith in the Morality, than ground for the History. 2. In the New Testament, much of our Saviours Doctrine is proposed in parables, vvhwhereof seaven vve have in one Chapter, *Matth. 13*. In all, some have reckoned ———. Amongst vvhich, in the parable 1. of the sower, is set forth the diverse events of the same vword preached, by reason of the divers dispositions of the auditors: of vvhich, Some have eares to heare, some none: 2. In that of the *prodigall Son* returning to his forsaken Father, the cheerfull entertainment of a sinner that unfeignedly repenteth: 3. In that of the *freed debtor* by God, so tyrannically imprisoning his brother, and the heavy doome that befell him upon it; the necessity that vve should forgive, if vve look to be forgiven: 4. In that of the *labourers* in the vineyard, and vvages pay'd them; that God endureth not Idlers, and rewards not as men expect, but of pleasure, yet still beyond expectation: 5. The case of him that vvas for *building of Barnes*, instead of thankfulness to God that gave corne to fill them, *Luke. 12. 16.* and of *Dives and Lazarus*;

Luk. 15.

Matth. 18. 20.

Lazarus ; for vvordlings not to surfeit Luk. 16.
 so here, that they suffer for it hereafter;
 and for the pious poor, left here to the
 dogs, to finde favour vvith the Angels :
 6. In the passages parabolically set
 forth between *the Priest, the Levite, the* Luk. 10. 30.
pittifull Samaritan, and the wounded Tra-
veller apparantly may be observed, that
 those vvho are most obliged common-
 ly most neglect their duty; and help of-
 ten commeth from vvhom, and vvhen,
 it might be least expected : 7. Our Sa-
 viour spake this parable unto certain
 vvhich *trusted in themselves, that they*
were righteous, and despised others, Luke.
 18. 9, 10. Two men vvent up into the
 Temple to pray, the one a Pharisee, the
 other a Publican; their prayers and po-
 stures vve have, but the event shevvs,
 not the *vaunting gifted man,* that pres-
 sed so high vvith his perfections ; but
 the *poor penitent,* that stood a far off, not
 daring to lift up his eyes to Heaven,
 that smote his breast crying, *God be*
mercifull to me a sinner, came last, but
 sped best.

* *Apothegmes.*

* *Sententia
brevis & acuta,
que multa pau-
cis compren-
dit.*

* *Apothegms.*

Apothegms are speeches of pregnant instruction, smart reproof, or profound consequence; expressed in compendious proposals, resolves, or replies. As, when *Benbadad* sends to *Ahab*, The Gods do so unto me, and more also, if the dust of *Samaria* shall suffice for handfulls, for all the people that follow me. The King of *Israel* inferred, and said, Tell him, *Let not him that girdeth-on his harness boast himselfe, as he that putteth it off*, 1 King. 20. 10, 11. for things may fall out unexpectedly, and events crosse hopes and presumptions. So of the wise Woman of *Abel's* proposall to *Joab*, that furiously stormed the City before any Summons given, they plainly spake in the beginning (it was noysed first amongst us of the Town, when we first admitted *Sheba*, and heard of thy pursuit) Surely, they will aske of *Abell*, and so make an end (they will not strike before they speak, or batter or throw down the walls, before they understand whether we are Royalists, or Rebels, that will justifie *Sheba's* action) I am one of those that am peaceable, and faithful

faithfull in *Israel*, thou seekest to destroy a City, and a mother in *Israel*, why wilt thou swallow up the inheritance of the Lord? a discreet and quiet conference would take up the matter. This put *Joab* upon a sight of his oversight, and an Epizeuxical acknowledgement, Far be it, far be it from me, that I should swallow up, or destroy: 2 *Sam.* 20. 18, 19, 20. So, our Saviours answer to the combined Pharisees, and Herodians concerning tribute due to *Cesar*, left them all to marvel, but not a word to reply, *Matth.* 22. 22. To *Amaziah's* message, (a kind of challenge) Come and let us look one another in the face, *Jeboash's* answer was pricking and pertinent, The Sonne of The thistle was no fit match for the Cedar's daughter, 2 *Kings.* 14. 18. Our Saviour's Replies are here more then apothegmaticall:

1. To that of his mother, Son why hast thou dealt with us thus? wist ye not that I must be about my Fathers businessse: *Luk.* 21. 49.
2. To her motion, They have no Wine. Woman? what have I to doe with thee? mine hour is not yet come: *Joh.* 2. 3, 4.
3. To them that told him, that his Mother and his Brethren waited for him (whom by Nature he was bound to respect); he stretched forth his

C

- Matth. 12. 48. *his hands towards his Disciples, and said, Behold my Mother, and my Brethren : for, whosoever shall doe the will of my Father which is in Heaven, the same is my Sister, and Brother, and Mother (in my esteem).*
- Luk. 8. 20. *My Mother and my Brethren are those that hear the word of God, and do it: 4. To that of the Pharisee, why do thy Disciples transgresse the tradition of the Elders, in not washing their hands before meat ? His satisfaction was, Not external ingredients, but internal, defile a man : 5. To that,*
- Matth. 9. 11. *Why eateth you Master with publicans and sinners? Those that be whole need not the physition, but those that are sick. Go and learn what that meaneth, I will have Mercy, and*
- Mar. 2. 18. *not Sacrifice : 6. To that, why his Disciples fasted not as well as those of John, and of the Pharisees ? It was not seasonable while the bridegroom was with them; and no more advantagious then to put a new patch upon an old garment, and new Wine into old vessels, which will marre all, rather then make good: Things must be so ordered that they may doe good, and Disciples instructed that they may be edified: 7. To that,*
- Mar. 2. 27, 28. *why do thy Disciples pluck the eares of Corrie upon the Sabbath day ? which is unlawfull. They may do it, in case of necessity;*

cessity: as *David* ate the shew-bread when he was hungry: And, the Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is Lord of the Sabbath. Likewise him that intruded to be his follower, he discharged with, *Foxes have holes, and the birds of the ayre have nests, but the Son of man hath not where to lay his head.* Thou wilt misse of thy ayme, if thou think to make a vvorldly fortune by follovving me. Him that put off his call, *Let me first go and bury my Father,* he lessoneth, *Let the dead bury the dead, but go thou and preach the Kingdome of God.* So him that vvould comple-ment vvith his friends, before he vvould serve his Master, he teacheth better manners, *No man having put his hand to the plough, and looking back, is fit for the Kingdome of God.*

Luk. 9. 58.

68.

62.

**Reproofs, Complaints, and Exe-
crations, mixed, or severed.**

As in a building there must be a sure foundation, strong vvalls, and a good roof, othervvise it vvill soon totter, according to that of our Saviour, *Matth. 7. 27.* So in spiritual building, *Scripture* must be the ground-vvork, *Liturgy* the vvalls,

valls, and *Discipline* the roofe; otherwise it vwill never hold out against vvind and stormes. But *Pharaoh's* dream is verified in us, The lean kine fo devour the fat, that they leave no bones behind them, *Gen. 41.* And the famine of *Samaria* encreaseth upon us, vvhere an asses head is prized at eighty pieces of silver; and the fourth part of a cab of dove's dung, for five : 2 *King. 6.* *Gehazi* vwill cheat both *Naaman*, and his Master, though the Leprosie attend it, 2 *King. 5.* And *Korah* vvith his complices oppose *Moses* and *Aaron*, though the earth her selfe doth gape to svallow them for it, and their families. Instead of acknowvledging of our rebellions, vve cry out vvith them in the prophet, *we have no King because we fear not the Lord*, What should a King do to us ? *false swearing, and a covenant will batter fit our plots*, *Hos. 10.* We vwill not have this man shall reign over us, *this is the beire come let us kill him, and the inheritance shall be ours*, *Matth. 21. Luke. 20.* But shal the svvord devour for ever? vwill not this bring forth bitternesse in the end ? 2 *Sam. 2. 26.* In the meanwhile *Jonah*, sentt to *Niniveh*, flies to *Tarshish*; and vve, vvhen our Master is going

going to suffer, are questioning, Who should be chiefest. How can we censure *Esaú* for parting with his birth-right at so low a rate? He wept when it was done; but we do worse, and boast of our bargains. O *Judas*, how doth our perfidiouſness justify thy highest treachery? Thou soldst thy Master, yet in a desperate kinde of repentance restored'st the money: but we hold it a disparagement to be over-seen in any thing, and will venture rather Hell and the Gallies to be thought grand Politicians, then to part with that we have once gotten. It was a poore content the rich man had of his full barnes, that must the same night lose his Soul, *Luk. 12. 16.* And *Dives* feasting was not worth the reckoning, that afforded him not a drop of water for a Grace-cup, *Luk. 16.* The Spirit of the Pythonisse could preach true Doctrin, These men are the servants of the high God, *Acts. 16.* but to bring about a plot, to drive the Apostles out of Town, by the infatuated Aldermen that heeded not God, but their gaine. *Reboboams* brazen shields make a shew as those of Gold placed in the Temple, by his wiser father; but, put to the

touch, the case is altered. The Holy Ghost may be so invocated, that instead of a Dove, an Owl may make appearance. So, many men talk of gifts, that are but shifts; and vaunt of taking pains, who from our Saviour, in the latter day, shall have small thanks for their labour, *Matth. 7. 22.* These *Rabshakehs* will tell us of lands, of corn, and vvine, and olives, and honey, that they will transplant us unto, *2 Kings, 18. 32.* but it will prove better to advise with some trusty *Isaiahs*, then to presume too far upon the Gentleman's word. The Woman that upbraided the Shoemaker for want of a shoo to fit her foot, was found to have a foot not to be fitted without a mis-shapen shoo made on purpose. It is dangerous to break such hedges, where a Serpent is like to bite us by the fingers, *Eccles. 10. 8.* and to poure in new vvine into old vessels that will surely break them.

Of the three *Teaching Fig-trees* in the Gospel, the first telleth us, that leaves without fruit draw on a curse, *Matth. 21.* The second, that where dressing helps not, it must not any longer stand to burden the ground, *Luke. 13.* The third,

third, that a day of reckoning is growing upon us, *Matth. 24.* It was too late to gather Mannah, when the Sun had risen and melted it: and in vain to cry, Lord, Lord, with the foolish virgins, when the doores are shut, *Matth. 25.* Thirst is a signe in Physick, that the purgation taken hath well wrought, as it should: My soul hath a thirst for God, yea even for the living God, *when shall I come and appear before the presence of my God? Psal. 42. 2.* My meat, is to do the will of him that sent me, and to finish his worke, *John. 4. 34.* And, *Blessed are they that hunger and thirst after righteousness: for they shall be filled, Matthew. 5, 6.*

1. The Generation of vipers: 2. Sons of Belial: 3. Baal Kemarims: 4. tongue-men: 5. belly-gods: 6. cursed lyers, and slanderers: 7. filthy dreamers, that blaspheme dignities, may have their portion here, but shall have their potion hereafter, fire and brimstone, storme and tempest; this shall be prepared for them, *Psal. 11.*

The Spider weaves a subtile web, and watcheth in it diligently to intangle flyes, which he may devour: but when the beecom of destruction cometh, behold his travail shall come

upon his own head, and his wickedness on his own pate, *Psalms*. 7. 17. Musicians usually tune their Instruments before they play in consort; and the foot should be looked unto, before we enter into the house of God; except we intend to offer the fool's Sacrifice, *Eccles.* 5. 1. The water of *Siloah*, that runneth softly, will prove better in the end, then the Son of *Remaliah's* over-flowing torrents. Every plant that the heavenly Father hath not planted, shall be rooted out, *Matthew*. 15. 13.

CHAP. III.

Of Figures.

AS tropicall Speeches consist of choise and gracefull Words: So
 * Called by *Cicero*, *Orationis habitus* from the Greeke word *ῥῆμα*, because speech is cloathed

* *Figures* arise from the fit placing, disposition, or repetition of vvords in Sentences, vvhich othervvise vvould be represented, as homely, or (as may be said) disfigured.

and adorned therewith: termed *Figura*, because it giveth a new shape, or face to the word, or sentence, that is embelished, and set forth with those flowers. τὸ δὲ ῥῆμα ἐστὶ λόγος ὁ ἑκκαταμύνηται τῷ ἐν ἑαυτῷ κατὰ τινὰ πλάσιν, καὶ οὐκ ἔστιν ὡς ἐστὶν. *Plutarch.* figura autem est, oratio immutata ab eo, quod in usu in consuetudine positum est, constans fictione quâdam, ornatus aut utilitatis causa. *Tully* in *Bruto* dividet them in verbum & sententiarum lumina, λέξις καὶ νοήσις. In

In this range, are these of especial Note, and Use; to which the rest may be reduced.

1. Epizeuxis.
2. Anaphora.
3. Epistrophe.
4. Epanalepsis.
5. Epanados.
6. Paronomasia.
7. Polypitôon.

* *Epizeuxis.*

By an *Epizeuxis* the same word is geminated in the same sentence; in an elegant, earnest manner. My heart is fixed, O God, my heart is fixed, I will sing and give praise. Awake up my glory, awake up my lute and harp, I my selfe will awake right early, Psalm. 57. 7. O

God to whom vengeance belongeth, thou God to whom vengeance belongeth, thev thy selfe, Psal. 94. 1. How long shall the wicked? How long shall the wicked triumph? How long shall they utter, and speak hard things, and make such proud boasting? 16. For these things I weepe, mine eye, mine eye, runneth down vvith vvater: because the comforter

* *Ab ôti ad, et ζεύγους, jungere*, because the same word is adjoynded, or presently repeated, therefore termed by Quintilian, lib. 9. chap. 3. *Geminatio*. There are three ends of it, put down by him there: 1. for amplification, as *occidi, occidi; non Sp. Metium*, Wherein the first serves to shew, or demonstrate, the other to affirme: 2. for commiseration, *Ab Coridon, Coridon*: 3. for elevation, being joyned with an Irony.

forter, that should relieve my Soul, is
 far from me, my Children are desolate,
 because the Enemy prevailed, *Lament.*
1. 16. So, *O earth, earth, earth,* hear the
 vvord of the Lord, *Jeremiab. 22. 29.* *A*
sword, a sword, is sharpned and also fur-
 bished: it is sharpned to make a fore
 slaughter, it is furbished that it may
 glitter, should vve then make mirth? It
 contemneth the rod of my Son, as every
 tree, *Ezek. 21. 9, 10.* I vvill overturne, o-
 verturne, overturne it, and it shall be no
 more untill he come, vvwhose right it is,
 and I vvill give it him, *Ezek. 21. 27.*
 In the same straine are these of our Sa-
 viour; *Martha, Martha,* thou art carefull
 and troubled about many things, but
 one thing is necessary, *Luk. 10. 41, 42.*
O Jerusalem, Jerusalem, thou that killest
 the Prophets, and stonest them that are sent
 unto thee, how often would I have gathered
 thy Children together, as a Hen gathereth
 her Chickens under her wings, but ye would
 not, *Matth. 23, 37. Luk. 13. 34.* Mul-
 titudes, multitudes in the valley of deci-
 sion, for the day of the Lord is neer in
 the valley of decision, *Joel. 3. 14.* Some-
 time, a Parenthesis is interposed, as
 / They seemed to be somewhat (vvhatso-
 ever they vvhere, it maketh no matter to
 me,

me, God accepteth no mans person)
for they who seemed to be somewhat in
conference added nothing to me, Gal.
2. 6.

To this Epizeuxis, may be referred
* *Anadiplosis*, which is when the same
word, that ends one sentence, begins
the other: and *Climax*, a climbing by
a repetition of the words before, to
make as it were a foot-step to ascend
higher, as both words give it. I was
glad when they said unto me, We will
go into the house of the Lord; our feet
shall stand within thy gates O Jerusa-
lem. Jerusalem is built as a City that is
at unity in it selfe, Ps. 122. 1. 2. I will
laugh at your calamity, and I will mock
when your *feare* cometh; when your
feare cometh as desolation, and your
destruction cometh as a whirl-wind;
when distress and anguish cometh upon
you, Pro. 1. 26. 27. And it shall come
to passe when they shall say unto thee,
Whither shall we go forth? then thou
shalt tell them, Thus saith the Lord,
Such as are for *Death*, to *death*; and such
as are for the *Sword*, to the *sword*; and
such as are for *Famine*, to the *famine*;
and such as are for *Captivity*, to the
captivity, Jer. 15. 2. So, Zach. 11. 9.

That

*Reduplicatio,
called by Plu-
tarch *πάλιν*.
Verbi ejus-
dem repetitio &
πάλιν *ἑαυτοῦ*
λέγει, dicere;
quia idem sonus
iteratur.

That which Dyeth, let it dye, and that that is Cut off, let it be cut off, and let the rest cut every one the flesh of another.

*Κλίμαξ, scala, gradus, & ἀνίστα, because in this figure we do proceed as it were by certain steps, or rounds in a ladder: whence it is named Gradatio; repetit quæ diſſasunt, & priusquam ad aliud descendat, in prioribus reſiſtit. Quintil. L. 9. c. 3.

Of * Climax, these notable concatenations we have in the New Testament, Whosoever shall call upon the name of the Lord shall be saved: How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? and how shall they Preach, except they be sent? Rom. 10. 13, 14, 15. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; whom he called, them he also justified, and whom he justified, he also glorified, Rom. 8. 29. We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. 5. 3. 4, 5. Giving all diligence, add to your faith vir-

tue

ue, and to virtue Knowledge, and to know-
ledge Temperance, and to temperance Pa-
tience, and to patience Godlinesse, and to
godlinesse Brotherly kindnesse, and to bro-
therly kindnesse Charity, 2 Pet. 1. 5, 6, 7.
In which kind is that saying, Learn to
know, know to doe, doe to dyc, dyc to
live, live to laud. So as by Higgai-
ons, Hosannahs, we may attaine at
length to coelestiall Halleluiahs.

* Anaphora.

In *Anaphora* the same
word is re-assum'd to begin
divers sentences. So bles-
sings, and cursings, are Ana-
phorically propounded. If
ye walke in my statutes, and
keep my Commandements, and do
them, I will give you raine in due season,
--- I will give peace in the land, --- I
will have respect unto you, --- I will set
my Tabernacle amongst you. ---- But,
if ye will not hearken unto me, but
walke contrary to me, then will I walke
also contrary to you, in fury; and I, even
I, will chastise you 7 times for your sins,
Lev. 26. 3. 27, 28. In like manner,
Deut. 28. Blessed, blessed, blessed, ---
And

* By Plutarch called *ἐνὰ-
φωρᾷ*, and by him taken no-
tice of to be very powerfull
to work upon the affections
as well as to delight the eares,
*Ἐστὶν ὁμοίωσι τὸ πρῶτον ἐναι-
φωρᾷ καὶ ὁμοίωσι, καὶ ἐναιφωρᾷ
quare viderur esse adhibenda &
ad exornandam, & augendam
orationem. Auth. ad Heren.*

and, *Cursed, cursed, cursed, ---* are re-assumed by Anaphora, as the 8 Beatitudes, and so many Vocs are pronounced and denounced to the Happy, and Hypocrites, *Mat. 5. & ch. 23.* In the same figure, Charity is displayed; *Charity* suffereth long, and is kind; *Charity* envieth not, *Charity* vaunteth not her selfe, *1 Cor. 13. 4.* The abominations of the bloody City of *Jerusalem*, in which the Princes of *Israel* were in their power to shed blood, are heavily taxed. *In thee* have they set light by Father and Mother; in the midst of thee, have they dealt by oppressions, with the stranger; *in thee* have they vexed the fatherless and the widow. Thou hast despised my holy things, and profaned my Sabbaths; *in thee* are men, that carry tales to shed blood; *in thee* they that eat upon the mountaines; in the midst of thee, they commit lewdnesse; *in thee*, have they discovered their fathers nakednesse; *in thee*, have they humbled her that was set a part for pollution, and one hath committed abomination with his neighbours wife, and another hath lewdly defiled his daughter in law, and another *in thee* hath humbled his Sister, his Fathers daughters; *in thee* have

have they taken gifts to shed blood; *thou* hast taken usury, and encrease, and *thou* hast greedily gained of thy neighbour by extortion, and hast forgotten me, saith the Lord God, *Ezek. 22. 7.* The devastations of *Jerusalem* are lamented by the Prophet, *Mine* eyes fail with teares, *My* bowels are troubled, *My* liver is poured upon the earth for the destruction of the daughter of my people; *what thing* shall I take to witness for thee? *what thing* shall I liken to thee, O daughter of *Jerusalem*? *what* shall I equall to thee? that I may comfort thee, O virgin daughter of Sion, for thy breach is great like the Sea, who can heal thee? *Lament. 2. 11. 13.* Howsoever Gods people may be worried, and vilified as trampled drosse, yet God professeth, He will make them his battle-axe, and weapons of War: For *with thee* (saith he) will I break in pieces the Nations, and *with thee* will I destroy Kingdomes, and *with thee* will I break in pieces the horse, and his rider, and *with thee* will I break in pieces the Chariot, and his rider; *with thee* also will I break in pieces man and woman, and *with thee* will I break in pieces old and young, and *with thee* will I break in pieces

Jer. 51. 20, 21, 22.

pieces the young Man, and the Maid. I will also break in pieces *with thee*, the Shepherd and his flock, and *with thee* will I break in pieces the husbandman and his yoke of oxen; and *with thee* will I break in pieces Captains and Rulers, Jer. 51.20. What went ye out into the wilderness to see? three times assumed, Mat. 11.7. The 11th Chapter to the Hebrews is a continued Anaphora by resuming the word, *By Faith*.

* Rutilius calleth it *ἐπίστροφος*, Hermogenes *ἀντιστροφὴ*, Plutarch. *ὁμοιοτέλευτος*. Cicero *Conversio*, quia ad postremum continenter revertimur. Auth. ad Heren.

* Epistrophe.

That elegancy which Anaphora acquires by repeating the same words in the beginning, *Epistrophe* equals, by doing the like in the conclusion, which follow one the other: Ye house of Israel, put your trust in the Lord; *He is their succour and defender*. Ye house of Aaron, put your trust in the Lord; *He is their succour and defender*, Psal. 115. So, *His mercy endureth for ever*, Psal. 136. twenty and seven times repeated. To which Figure may be referred that of our Saviour, This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, *but*

but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth and believeth in him, may have everlasting life; and I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day, Joh.

6. Likewise that, If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, then having two hands to go into hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off; for it is better for thee to enter in halt into life, then having two feet to be cast into hell, into the fire that never shall be quenched; where the worm dyeth not, and the fire is not quenched. And if thy eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where the worm dyeth not, and the fire is not quenched, Mar. 9. So, of mysticall Babylon's ruine it is said, The voice of harpers, and musitians, and pipers, and trumpeters, shall be heard no more at all in thee. And no craftsman of whatsoever craft shall be found any more at all in thee; and the sound

D

of

of the mill-stone shall be heard no more at all *in thee*, and the light of a candle shall shine no more at all *in thee*, and the voice of the bride-groom shall be heard no more at all *in thee*, *Rev.* 18. 22.

* Commoratio, quia in loco firmissimo, quo tota causa continetur, manetur diutius, & eodem sapius reditur: nam & commoratio in una re permultum mover. Cicer. de orat. Epimone est Tropus in theologia quando dictio repetitur ad majorem certitudinem, vel desiderii expressionem, ut, Amen, amen, dico vobis. Alii. i. unt quod sit, quando dictio non tota repetitur sed principium & finis variatur, ut, Expectando expectavi. *Vetus Vocabularius.*

Under Epistrophe may be comprised * *Epimone*, When a sentence, as it were the burden of a song, is often repeated; as that, *Turn us again, thou God of hosts, shew us the light of thy countenance and we shall be whole*, thrice repeated *Psal.* 80. So, *Why art thou so vexed, O my soul, and why art thou so disquieted within me? O put thy trust in God* — *Psal.* 42. 11. So that passage, *O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men*, *Psal.* 107. four times repeated. As that, *For all that, his anger is not turned away, but his hand is stretched out still*, *Isa.* 9. So that of our Saviour to his Disciples, *He that loveth father or mother more then me is not worthy of me*, thrice repeated, *Matth.* 10. 37. And so, *receive a reward*, *lb.* 41. In the same strain

strain is that, *Charity beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. 13. 7.*

From Anaphora and Epistrophe joy-
ned together, ariseth * Sym-

ploce, as, O give thanks un-
to the Lord for he is grati-
ous, because his mercy endu-
reth for ever.

* *Complicatio*, because both
the former Figures are fol-
ded and wrapt in this. *Cum*
repetitio fit in principiis &
clausulis.

Let Israel now confesse

that he is gracious, and that his mercy en-
dureth for ever. Let the house of Aaron

now confesse, that his mercy endureth for
ever. Yea, let all them that fear the

Lord confesse, that his mercy endureth
for ever, *Psal. 118. 2, 3, 4.* No man of

us liveth to himself, and no man dyeth to
himself; for whether we live, we live to the

Lord, or whether we die, we die to the
Lord: whether we live therefore or die, we

are the Lords, *Rom. 14. 7, 8.* We know in
part, we prophesy in part; but when that

which is perfect is come, then that which is
in part shall be done away. When I was a

child I spake as a child, I understood as a
child, I thought as a child; but when I be-
came a man, I put away childish things,

1 Cor. 13. 9, 10. 11. A stupendious
Symploce is that, *Ezek. 32.* Ashur is

there, and all her company: his graves
are about him, all of them slain, fallen by

the sword, whose graves are set in the side of the pit, and her company is round about her grave; all of them slain, fallen by the sword. There is Elam and her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised unto the neather parts of the earth, which caused their terrour in the land of the living, yet have they born their shame with them that go down into the pit — So, There is Mesech, Tubal,

Obad. i. 13.

Edom, the Princes of the north, and all the Sidonians, in the same posture. More punctuall is that of Obadiab, Thou shouldst not have entred into the gate of my people in the day of their calamity; nor laid hands on their substance in the day of their calamity. To this may be referred that strain of our Saviour; If ye love them that love you, what thanks have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thanks have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, and to receive as much again, Luk. 6. So, Luk. 17. 34. Two — the one shall be taken and the other left; thrice repeated.

* Epa-

***Epanalepsis.**

* Resumptio, quando primis respondenti ultima. Quintilian. Author ad Heren. vocat Con- duplicationem, cum ratione am- plificationis, aut commiserationis ejusdem unius, aut plurium ver- borum fit iteratio.

Epanalepsis ends with the same word it begins. For we are saved by *hope*; but *hope* that is seen is not *hope*, Rom. 8. 24.

Rejoyce in the Lord, and again I say, Rejoyce, Phil. 4. 4. So Psalm the 8th beginneth with, O Lord our governour, how excellent is thy name in all the world? and ends with the same words. Like- wise Psal. 103. hath this beginning, Praise the Lord, all my soul; and endeth in the same words, termed, The Ora- tors round. As we said before, so say I now again, If any man preach any other gospel unto you then ye have received, let him be accursed. Inferred upon the saying before, Though we or an Angel from hea- ven preach any other gospel unto you than ye have received, let him be accursed, Gal. 1. 8, 9.

* *Regressio, seu Reditio in vi-*
am, Επιστροφὴ ἑστὶν ὅταν δὲ οὐ
παύματα, καὶ ὁμοίᾳ πε-
ρὶ τῆς, μὴ πρὸς τὴν πῆγαν
ἔχοντες, ἀλλὰ πρὸς ἐξῆς ἐστὶν
τὸν ὁμοίαν ἀντιθέτως τὸν
διαποίας ἑκαστὸν, P. ut arch:
Quando duas res, & nomina
proponens aliquis, sensu nondum
finito, redit ad utrumque nomi-
num, ut compleat sententia de-
fectum, ut,

— Divellimur inde
 Iphitus & Pelias mecum; quo-
 rum Iphitus aro Jam gravior--

* *Epanados.*

Epanados resumes that which was spoken, and dismisseth it with an explication, ringing, as it were, the same Bells in changes: The ungodly have drawn out the sword, and bent the bow, to cast down the poor and needy, and to slay such as be of a right conversati-

on. Their sword shall God throw through their own heart, and their bowe shall be broken, *Psal.* 37. 14, 15. Woe unto thee that spoilest, and wast not spoyled; and dealest treacherously, and they dealt not treacherously with thee. When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, *Esay* 33. 1. When the holy Ghost cometh, he shall reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to the Father, and ye see me no more: of judgment, because the prince of this world is judged, *John*

16. 8, 9, 10, 11. The *Jewes* require a signe, and the *Greeks* seek after wisdom; but we preach Christ crucified; to the *Jewes* a stumbling-block, and unto the *Greeks* foolishnesse; but unto them which are called, both *Jewes* and *Greeks*, Christ the power of God, and the wisdom of God. Because the foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men, 1 Cor. 1.

*** Paronomasia.**

Paronomasia seasonably used, delights the hearers, helps the memory, and shewes, in propinquity of words, the difference of things. Behold, I have taken upon me to speak unto the Lord, which am but *apher* and *epher*, dust and ashes, Gen. 18. 27. As for the gods of the heathens, they be but idols; their *Elohim* are *elilim*, Psal. 96. 5. *Diis, noddys*, their idols *addele*, idle in English expression. In the mountain [of the Church] the Lord of hostes shall make unto all people *mishteh shemanim*, a feast of fat things; *mishteh shemarim*, feasts of wine in the lees, Esa, 25. 6.

* *Agnominatio*, allusio Vocis ad vocem, quæ fit per literæ adjectionem, detractionem, transpositionem, vel immutationem; ut, *Amantes sunt amentes. Karas das mihi literas; charas tamen.*

wherein shall be the complement of marrow-dishes, and brisk pure wine, which shall satisfy the utmost spiritual appetite. So, φθόνος and φόνος, envy and murder; πορνεία and πόρνη, fornication and wickednesses; ἀσύνετοι, ἀσύνθετοι, without understanding, covenant-breakers, Rom. i. 29. 31. have a colour of Paronomasia, which will favour of pedantism to be too often used. In the eighth of Amos, vers. 1, 2. *Kaits usheth in Keets; plenty, destruction.*

* ὡλύω, multum; & πίπτο, caedo, quasi dicās, Casuum varietatem, cum ejusdem nominis casus sapius commutantur, Cicer. ad Brut. Variatur hæc casibus & generibus iteratio, unde ὡλύω πίπτο notantur. Quint. lib. 9. Consonantia quædam variorum casuum ab eodem fonte deductorum, ut Ovid Metamorph. lib. 5.

Heu quantum scelus est in viscere viscera condi,
Congestoq; avidum pinguescere corpore corpus.

Alteriusque animantem animantis vivere letho!

Called by the Author ad Heren. Translatio, by others Μεταβολή.

* Polypoton.

Polypoton inculcates vehemently, in divers cases and expressions, what we would have notice to be taken especially of. *Jeshurun waxed fat and kicked. Thou art waxen fat, thou art thick, thou art covered with fatness.* Then he forsook God which made him, and lightly esteemed the rock of his salvation, Deut. 32. 15. Hath he smitten him as he smote those that smote him? or, is he slain according to the slaughter of them which are

are slain by him? *Esa. 27. 7.* No, in measure. God will deal more favourably with his, then his enemies. When it shouteth forth he will debate with it, and stay his *rough wind* in the day of his *east wind*, ὁδὴ γοῖ εἰσι τυφλοὶ τυφλῶν. τυφλὸς τυφλόν, ἐὰν ὁδὴ γῆ, ἀμφοτέρωθι εἰς εὐαγγέλιον προσήκονται, *Matth. 15. 14.* Blessed be God, the *Father* of our Lord Jesus Christ, the *Father* of mercies, and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God, *2 Cor. 1. 4.* The sabbath was made for man, not man for the sabbath; therefore the Son of man is Lord also of the sabbath, *Mar. 2. 27, 28.* For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him, *2 Cor. 5. 21.*

The combining of these Figures together with the former Tropes, carry with them a delightfull and winning grace, especially in 1 petitions; 2 complaints; 3 quick reproofs or encitements. So, (1) that of the Apostle, O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judg-

judgments, and his waies past finding out. For who hath known the minde of the Lord, or who hath been his counsellor? or who hath first given to him, and it shall be recompenced to him again? For in him, and through him, and to him are all things, to whom be glory for ever. Rom. 11. My God, my God look upon me. Why hast thou forsaken me, and art so far from my health, and from the word of my complaint? Psal. 22. 1. O God my heart is ready, my heart is ready; I will sing and give praise with the best member that I have, Psal. 18. 1. (2.) A complaint studded with such sparkling gems, we have, Psal. 69. (3.) Quick speeches, called by the Preacher, goads and nails, fastned by the masters of the assemblies, Eccles. 12. 11. come under this reckoning. As, Our Saviour turned water into wine to supply the new married's wants; but we turn wine into water out of luxurious wantonnesse. If St. Peter's successor were stinted to his founder's allowance, Silver and gold have I none; he would quickly be weary of the Chair, which hath so scant a cushion. Both sorts of those fanaticks are to blame, as well those that will have no set prayers, as those that will have no prayers but set. God makes
Pro-

Protestants, but the Papists make god. Religion makes us, but they make religion; and this made-religion they maintain, that this maintained may maintain them. We should as well apply our selves to Christs merits, that so his merits might be rather a stay to our infirmities, then a stale to our enormities. We must therefore couple faithfulness with faith, that we may do, as well as believe, and that because we do believe. We must take heed, that

whilst we hunt after neat expressions, we let not slip the thing that should be chiefly pressed and expressed.

Divers aim to shew, how much they can say on a Text, with no regard at all how little their auditors can bear away; as though they came into a Pulpit to open onely their store, not to feed their flocks; and to beg applause of their Congregation, that they are ready Preachers, not to so lead them that they may be profitable hearers. Such sounding brasse is not fit metal to make vessels for the Temple; and such tinckling cymballs, without solidity and charity, make fit musick for a May-pole. These sycophanticall sermonings, angling for gain

πιδανολογία, Col. 2. 4.
σοφία λόγου, 1 Cor. 1. 19.
ἀνθρώπων σοφίας, 1b c 2. 4.
καὶ λόγοι, unde ὁργὴ τοῦ θεοῦ,
Ephes. 5. 6.

gain, more then souls; and applause, more then the proficiency of the hearers, the Apostle calls God to witness, was far from his manner of teaching, 1 Thess. 2. 4, 5.

CHAP. IV.

* Of Schemes.

* Called *ὑποκαταστάσεις*, quia affectus seu motus animi istas Sententiarum figuras præcipue sequuntur. Differt Sententia figura à figura Dictionis, quòd illa sententias illu-

minet, in figuris autem dictionis aptè & jucundè inter se resonant: deinde quòd sententiarum conformationes mutatis verbis consistere possunt; Figura autem dictionis non item, quia mutatis sedibus perit resonantia, quâ fit color.

TO teach, to delight, and thoroughly to perswade, are the scopes of Oratory. After teaching-Tropes therefore, and delighting-Figures, convincing and perswading-Schemes may be well enquired after.

These come under the titles of

1. Ecphrasis.
2. Epianorthosis.
3. Apostrophe.
4. Prosopopœa.
5. Aporia.
6. Anacoinosis.
7. Synchorexis.

Ecpho-

* *Ecphonesis*.

Ecphonesis, or exclamations, are raised upon so various occasions, that they can hardly be confined; most fall within compass of these limits: 1. Of *Admiring*, How is the faithfull city become an harlot!

It was full of judgment, righteousness lodged in it, but now murderers. Thy silver is become dross, thy wine mixed with water. 2. *Wishing*; O that they (Gods people) were wise, that they understood this, that they would consider their latter end! *Deut. 32. 29.* O that my people would have hearkened unto me! If Israel had walked in my waies, I should have soon put down their enemies, and turned my hand against their adversaries. The haters of the Lord should have been found liars. Also with the finest wheat-flower, and with hony out of the stony-rock, should I have satisfied thee, *Psal. 14. 15, 16.* O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy pre-

* *Exclamatio*, because in the pronounciation there is required a straining and elevation of the voice, the signe of which is either some Adverb or Interjection. *Ecce quàm bonum & quàm jucundum habitare fratres in unum! Psal. 133. O profundas divitias tum sapientiae, tum cognitionis Dei! quàm inscrutabilia sunt ejus judicia, & ejus via impervestigabiles? Rom. 11. 33.*

Isa. 64.

presence, as when the fire of melting burneth, the fire that causeth the waters to boil, to make thy name known to thine adversaries. 3. *Complaining*: O Lord, what shall I say, when Israel turn their backs before their enemies? for the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth, and what wilt thou do unto thy great name? *Josh. 7. 8.* O God, wherefore art thou absent from us so long? why is thy wrath so hot against the sheep of thy pasture? O think upon thy congregation whom thou hast purchased, and redeemed of old. Think upon the tribe of thine inheritance, and mount Sion wherein thou hast dwelt. Lift up thy feet, that thou maist utterly destroy every enemy, which hath done evill in thy sanctuary, *Psal. 74.* O wretched man that I am! who shall deliver me from this body of death? 4. *Indignation.* O generation of Vipers, who hath warned you to flee from the wrath to come? *Matth. 3. 7.* O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you? *Matth. 17. 17.* O fools and slow of heart to believe all that the

Pro-

Rom. 7. 24.

Prophets have spoken? *Luk. 24. 25.*
 Ye stiff-necked and uncircumcised in
 hearts and ears; ye do alwaies resist the
 holy Ghost; as your fathers did, so do
 ye, *Act. 7. 51.* O full of subtlety and all
 mischief, thou child of the devill, thou
 enemy of all righteousness, wilt *Act. 13. 10.*
 you not cease to pervert the wayes of
 the Lord? 5. *Exultation.* Behold how
 good and joyfull a thing it is for bre-
 thren to dwell together in unity! *Psal.*
133. 1. What reward shall I give unto
 the Lord, for all the benefits he hath *Psal. 116. 11,*
 done unto me? 6. *Insultation.* How art
 thou fallen from heaven, O Lucifer son
 of the morning! How art thou cast down
 to the ground, which didst weaken the
 nations! *Isa. 14. 12.* O thou enemy! de-
 structions are come to a perpetuall end, *Psal. 9. 6.*
 even of the Cityes which thou hast de-
 stroyed, their memorial is perished with
 them. 7. *Commiseration.* Ah Lord God!
 wilt thou destroy all the residue of
 Israell in pouring out of thy fury upon
 Jerusalem? *Ezek. 9. 8.* Behold O Lord,
 and consider to whom thou hast done
 this! Shall the women eat their fruit,
 and children of a span long? Shall the
 Priest and the Prophet be slaine in the
 Sanctuary of the Lord! *Lam. 2. 20.*

To

* *Rei narrata, vel probata summa acclamatio. Quint. ut, Tanta molis erat Romanam condere gentem. Ad ditur ad finem, sine exclamationis nota.*

To this Exclamation may be referred an * *Epiphonema*, or sententious closure, relating to premises of consequence:

Thus they provoked him to anger with their owne inventions, and the plague was great amongst them. *Psal. 106. 29.* Thus were they stain'd with their owne works, and went a whoring after their own inventions. *Ib. 38.* Thus they turned the glory of God into the similitude of a calfe that eateth hey. *Ib. 20.* Thus Joash the King remembered not the kindnesse which *Jehojada* his father had done unto him, but slew his son; and when he died, he said, The Lord look upon it, and require it, *2 Chron. 24. 22.*

* *Quasi παρρησία, Libertas loquendi.*

* *Parrhesia*, an assumed freedom of speech, vvhich is commonly ushered in, vvith an excusing praeface. Men and brethren let me freely speak unto you of the patriarch *David*, that he is both dead, and buried, and his sepulcher vvith us this day, *Act. 2. 29.* We cannot but speak the things vvich vve have both seen, and heard. *Ib. 4. 20.* the King knoweth of these things, before whom I speak, [*παρρησιαζόμενος*] freely. For I am perswaded, that none of these things

things are hidden from him; for this thing was not done in a corner, *Act.* 26. 26.

* *Epanorthosis.*

* *Correctio, qua tollit id quod dictum est; & pro eo, id quod magis idoneum videtur, reponit. Authr. ad Heren. Called by the Greeks likewise, ἐπὶ ὁρθῶς, ἀντιθέτως, & μετὰ τοῦ.*

Epanorthosis doth in some sort qualifie that, which hath, as we make it, slipped from us; or drowneeth somewhat, which we would have understood, though not uttered. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee, *Esa.* 49. 15. Father, save me from this hour; but for this cause came I into the world, *Joh.* 12. 27. I laboured more abundantly then they all; yet not I, but the grace of God which was with me, *1 Cor.* 15. 10. I marvell that you are so soon removed from him that called you into the grace of Christ, unto another Gospel, which is not another. But there be some that trouble you, and would pervert the gospel of Christ, *Gal.* 1. 6, 7.

Attendant to this is * *Aposiopesis*, * *Reticentia*, when somewhat is left to be gathered, *Cicer. Obtrientia, Celsus. Cal-*
E
by led by others,

Interruptio, because the thread of discourse is broken off. Virgil. *Quos ego: sed motos praestat componere fluctus.* Used 1. To expresse anger; *Quem quidem ego si sensero: sed quid opus est verbis*, Plaut. 2. Fear: Virgil. *Neque vincere certo: Quanquam O: sed superent quibus hoc, Neptune, dedisti.* 3. An high passion of grief: *Tu autem Jerva quousque!* Psal. 6. 4.

Sacred Eloquence.

by a breaking off abruptly. On this people have sinned a great sin, and made them gods of gold: yet now if thou wilt forgive them their sin [It is too much for me to ask, but thy infinite mercy may afford it]: if not, blot me out, I pray thee, of

the book which thou hast written, *Exod. 32.* To whom I swear in my wrath, [if they should enter into my rest] lest to be understood, Let not me be trusted any more upon oath. If thou hadst known, even at least in this thy day the things which belong unto thy peace, (thou wouldst have taken better courses, or the like): but now they are hid from thine eyes, *Luk. 19. 42.*

* *Aversio*, *sermo aversus*; because the scene of speech is changed and directed to another.

* *Apostrophe.*

Apostrophe, in a continueate speech, turns from the hearers, or matter present, and bespeaks a thing or person absent, or present, by the By. So *David*, in lamenting the death of *Saul* and *Jonathan*, lets fly an imprecation upon the place where they were slain: Ye mountains of *Gilboa*, let there be no dew, nor

nor let there be rain upon you, nor fields of offerings; for there the shield of the Mighty is vilely cast away, the shield of *Saul*, as though he had not been annointed with oyle, *2 Sam. i. 21.* So, in declaring *Israel's* exodus from *Egypt*, he bespeaks the sea, and *Jordan*, with the mountains, and earth it self: What aileth thee, O thou sea, that thou fleddest! &c. *Psal. 114. 5.* So *Isai-ah* makes the heavens and earth his auditors; Hear, O heaven, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me, *Isa. i. 2.* Baldnesse is come upon *Gaza*, *Askalon* is cut off with the remnant of their valley; how long wilt thou cut thy self? O thou sword of the Lord, how long will it be ere thou be quiet? Put up thy self into thy scabbard; rest, and be still, *Jer. 47. 6.* In the 24th *Psalms*; upon profession, that although The earth be the Lords, with all the fulnesse, and inhabitants of the world; yet because all have not that share in it as the Israelites, (God's favourites) *Deut. 10. 14, 15*; the Prophet breaks out, By an high Apostrophe, to the Gates, for enlarging themselves, to en-

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tertain the Ark of God : Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. Twice repeated ; that the compellation of the senseless gates might make the deeper impression , for opening to Christ knocking at the door of our hearts. And this sort of Apostrophe to senseless creatures, is often met with in other Authors. But two other besides , the one to God, the other to our own souls, are peculiar in a manner to Scripture-Rhetorick. Apostrophe to God, 1. by *Petition*. 2. *Complaint*. 3. *Praises*. 4. *Thanksgiving*. 5. *Detestation of opposites*. 6. *Stirring up ourselves*. 7. *Inciting others, and inviting*. Thus, upon a narration of Gods wonderfull conducting the Israelites out of *Egypt* , the Prophet raiseth a most patheticall Apostrophe. Look down from heaven, and behold from the habitation of thy holinesse, and of thy glory. Where is thy zeal , and thy strength, the founding of thy bowells and thy mercies, towards me are they restrained? ——— Doubtlesse, thou art our Father ——— O Lord , why hast thou made us to erre from thy waies , and hardened our hearts from thy fear?

by

by leaving us to putrifie in our own corruptions). O that thou wouldest rend the heavens—— Behold, thou art wroth, for we have sinned? *Isa. 63.* Such are those of blessed King *Charles*, worthy of all imitation. Apostrophe to our own selves are termed *Soliloquies*, seldom found out of Scripture. So, The river of *Kishon* swept them away, that ancient river, the river of *Kishon*. O my soul, thou hast trodden down strength, *Judg. 5. 21.* In such a Soliloquy, *David* cheareth up himself, Why art thou so vexed, O my soul, and why art thou so disquieted in me? O put thy trust in God, for I will yet thank him, which is the help of my countenance and my God, *Psal. 42. 14.* So, Praise the Lord, O my soul, and all that is within me praise his holy name, *Psal. 103.* So, *104.* Praise the Lord, O my soul. Thus he doth himself, and makes Apostrophe's to others to do the like; O come let us sing unto the Lord—— Sing unto the Lord a new song—— So, all former Halleluiahs are shut up with an Apostrophe to all, Let every thing that hath breath praise the Lord, *Psal. 150.*

* *Fictio personæ*, when the person is not there, but brought in upon the stage speaking as if he were present. So a thing that is mute oft-times, is dressed up in a person, and words put in his mouth. In this, there ought to be a decorum observed, that ye dresse not the [servant] like the master, but that there be a respect had to the thing personated, and accordingly to be clothed with words,

Prov. 1. 22.

Prov. 7.

* *Prosopopœa*.

By a *Prosopopœa*, 1. *Wisdom* is filled with a speech; How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn at my reproof: behold, I will pour out my spirit unto you, I wil make known my words unto you. 2. *A Harlot*; I have peace-offerings with me this day, I have payed my vowes. Therefore come I forth to meet thee diligently, to seek thy face; and I have found thee. I have decked my bed with coverings of tapestry, with carved work, vvith fine linnen of *Egypt*. I have perfumed my bed vvith myrrh, aloes, and cynamon. Come, let us take our fill of love untill the morning, let us solace our selves with love. For the good man is not at home, he is gone a long journey; he hath taken a bag of mony with him, and will come at the day appointed. 3. *Sacrilegious Church-robbers*: Come let us root them out, that they be no more a people,

people, and that the name of Israel may be no more in remembrance. *Pfal. 83. 4.*

4. *Hypocritical Separatists*, that walk after their own thoughts. Stand by thyself, come not near to me; for I am holier than thou. *Isa. 65. 5.*

5. *Rebells*; For now they will say, We have no King, because we feared not the Lord, what then should a King do to us? They have spoken words, swearing falsely in making a covenant. *Hos. 10.*

Thus judgment springeth up like hemlock in the furrows of the field. The inhabitants of *Samaria* shall fear, because of the calves of *Beth-aven*.

6. *Wretched Nabals*: What shall I do? I have no room to bestow my fruits. This will I do, I will pull down my barns and build greater, and there will I bestow my fruits and my goods. *Luk. 12. 17, 18, 19.*

And I will say to my soul, Soul, thou hast much goods laid up for many years, Take thine ease, eat, and drink, and be merry. 7. *Penitent Prodigals*: How many hired servants of my fathers, have bread enough and to spare, and I perish with hunger? I will arise and go to my father and say to him, Father, I have sinned against heaven and against thee, and am no more worthy to be called thy son, make me as one of thy

hired servants, *Luk. 15. 17, 18, 19.* In like manner the Pharisee and Publican are fitted vwith prayers, *16. 18. 11, 12, 13.* And the desperate, vwith a speech consonant to their remediless case: This vvas he vvhom vve had sometimes in derision, and a proverb; VVe fools accounted his life madnesse, and his end vwithout honour. Howv is he numbered among the children of God, and his life among the Saints? — VVe wearied our selves in the way of wickednesse. — What hath pride profited us? — All these things are passed away like a shaddow, *Wisd. 5.* Sometimes, instead of personating one, divers are represented on the theater, as, Who is this that comes from *Edom*, with his garments from *Bozrah*? that is glorious in his apparell, travelling in the greatnesse of his strength. I that speak in righteousness, mighty to save. Wherefore art thou red in thy apparell, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-presse alone, and of the people there was none with me. For I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will

will stain all my raiment, *Isa. 63. 1, 2, 3.*
 We have a little sister, and she hath no
 breasts; what shall we do for our sister
 in the day when she shall be spoken for?
 If she be a wall, we will build upon
 her a palace of silver; and if she be a
 dore, we will enclose her with boards
 of cedar, *Cant. 8. 8.*

* *Aporia.*

Aporia is, as it were, a
 casting about, and delibe-
 rating with our selves in a doubtfull
 business, what way to take. The Steward
 said within himself, What shall I do?
 for my Lord taketh away from me my
 Stewardship. I cannot dig, and to beg I
 am ashamed. *Luk. 16. 3.* I am in a
 strait betwixt two, having a desire to
 depart, and to be with Christ, which is
 far better: nevertheless, to abide in the
 flesh is more needfull for you, *Phil. 1.*
22, 23, 24. Such deliberations by an
anthropopathy are ascribed to God himself
 O *Ephraim* what shall I do unto thee?
 for your goodnesse is as the morning
 clowd, and as the dew it goeth away,
Hos. 6. 4. So, *Ib. 11. 8.* How shall I give
 thee up, *Ephraim*? how shall I deliver
 thee

* *Addubitatio*, cùm sum-
 lamus querere, unde incipien-
 dum, ubi desinentum, quid po-
 tissimum dicendum omnino sit.
Quint. l. 9. c. 2.

thee, *Israel*? how shall I make thee as *Admah*? how shall I set thee as *Zeboim*? Mine heart is turned within me, my repentings are kindled together. What reward shall I give unto the Lord for all the benefits he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will pay my vowes now in the presence of all his people. Right dear in the sight of the Lord, is the death of his Saints, *Psal.* 116. 11, 12.

* *A Dubitatione non procul abhorret Communicatio, cum aut ipsos adversarios consulimus, aut quando cum iudicibus deliberamus.* Quint. 1. 9. c. 2.

* *Anacoinosis.*

Anacoinosis debates the matter with others, and admits of scruples; but, so far, as we may plausibly decide them. And here a *Prolepsis*, the foreseeing and anticipating of doubts, is most naturall. Will a man rob his God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even the whole nation, *Mal.* 3. 8, 9. Thou wilt say, The branches be broken off that I might be grafted in: Well, because of unbelief they were broken off, and thou standest by faith;

faith; be not high-minded, but fear. For if God spared not the naturall branches, take heed lest he also spare not thee, *Rom. 11. 19, 20, 21.* Thou wilt say unto me, Why doth he yet find fault, for who hath resisted his vwill? Nay, but, O man, vvho art thou that repliest against God? Shall the thing framed say to him that formed it, Why hast thou made me thus? *Rom. 9. 19, 20.*

By this Scheme, any controversies of the Schools may be rhetorically handled, as, Thou vvilt tell me, There is a purgatory, by vvhich *David* passed through fire and vvater, to a place of refreshing, *Psal. 38.* But this must be meant of temporall affliction, vvhich *David* in this life had passed. But, After this life there is a prison, vvhence redemption may be had upon payment of the uttermost farthing, *Matth. 5.* Allusions give not Conclusions; and the prison mentioned is no purging of the soul, but urging of a pious and timely agreement, to prevent further inconveniencies. But vvhy vvere men baptised for the dead, if it did the dead no good? Baptised they vvere in their ovvn blood, vvhich they shed, rather then they

they would bevray their brethren. But 'tis known, the Fathers held Purgatory. But never as a tenent of religion, but a matter of discourse, with a *forſitan verum eſt*, as St. *Auſtin*. Decked with this *Anacoinoſis* is *Rabſhekah's* oration, What confidence is this vvherein thou truſteſt? Thou ſayeſt, I have counſell and ſtrength—— *Egypt* is but a bruiled reed, vvhich vwill pierce the hand of him that leans upon it—— But if ye ſay, We vwill truſt in the Lord our God; is it not he vvhole high places and vvhole altars *Hezekiah* hath taken avway?—— 2 *King*. 18. 19.

* *Conceſſio*, cum aliquid etiam iniquum videtur cauſa fiducia pati. Quint. 1. 9. c. 2. *Gracis* dicitur etiam *ὁμολογία* & *παρρηγορία*. Unde alii figuram hanc Confessionem vocant.

* *Synchoreſis*.

Synchoreſis grants as much, as the adverſarie can in reaſon deſire; yet ſhewes, that it makes nothing for him. Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the Law, and art confident that thou thy ſelfe art a guid of the blind, a light of them that are in darkenſſe, an inſtructor

For of the foolish, a teacher of babes,
 which hast the forme of knowledg, and
 the truth in the law. Thou that teachest
 a man should not steal, dost thou steal?
 thou that sayest a man should not com-
 mit adultery, dost thou commit adultery?
 thou that abhorrest idols, dost thou
 commit sacriledg? thou that makest thy
 boast of the law, through breaking the
 law dishonourest thou God? *Rom. 2.*
 The Jews require a signe, and the
 Greeks seek after wisdom, but we
 preach Christ crucified, a stumbling
 block to the Jews, and to the Greeks
 foolishnesse; but unto them which are
 called, both Jewes, and Greekes, Christ
 the power of God, and the vvisdome of
 God. Because the foolishnesse of God
 is vviser then men, and the vveaknesse
 of God stronger then men, *1 Cor. 1.*
 Am I a God at hand, saith the Lord, and
 not a God a far off? can any hide him-
 selfe in secret places, that I shall not see
 him saith the Lord? Do not I fill heaven,
 and earth, saith the Lord? *Jer. 23. 23,*
24. Upon vvhich dissention, the audito-
 ry are usually desired to judg. And novv
 inhabitants of Jerusalem, and men of
 Judah, judg, I pray, between me and my
 vineyard. What could I have done more
 to

to my vineyard than I have done unto it? *Isa. 5. 3, 4.* I speak to vwise men, judg you vwhat I say; The cup of blessing, which vve blefs, is it not the communion of the blood of Christ? The bread, vvhich vve break, is it not the communion of the body of Christ? *1 Cor. 10. 15, 16.* Ye Hypocrits, ye can discern the face of the sky, and of the earth; but hovv is it that ye do not discern this time? yea, and vwhy of your selves judg ye not vwhat is right? *Luk. 12. 56, 57.*

CHAP. V.

* Of Patheticks.

* *Passionem, seu affectum as-ferens*; such things as move the mind to love, hatred, &c.

IN this vve have the heighth of Rhetorick, vvherein *James* and *John*, the sons of *Zebedee*, appear as sons of thunder, *Mar. 3. 17.* *Peter* stabs the hearts of his auditory to a trembling prostration, *Men and brethren, what shall we do?*, *Act. 14. 11, 12.* *Apollos*, the eloquent *Alexandrian*, mightily convinced the *Jevves* in publick, *Act. 18.* For an introduction to vvhich, 1. The affections are to be considered, that are to be vvrought upon. 2. The vvorking upon them

them diversly, by Scripture - Patheticks.

Affections to be wrought upon may be conveniently reduced to

- 1. Love.
- 2. Hatred.
- 3. Hope.
- 4. Fear.
- 5. Joy.
- 6. Sorrow.
- 7. Zeal.

Motives to Love.

Love respects God, our selves, our neighbours. *David's* love to God is express'd in divers places extatically, O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the Living God, *Psal.* 84. Happy Sparrows and Swallows which there may have a nest or house; to which, a passage through this vale of misery is a proceeding from strength to strength; where one dayes entertainment is better, than a thousand spent in worldly pleasure. The tents of ungodlinesse may be held delectable dwellings; but I had rather be a doer-keeper in the house of my God,

God, than the chief commander in the stateliest palaces, *1b.* So every vvhere in all his devotions, such flashes of love break out: The Lord is my strength and my shield, my heart hath trusted in him, and I am helped. Therefore my heart danceth for joy, and in my song vvill I praise him, *Psal. 28. 8.* Like as the Hart desires the vvater-brooks, so longeth my soul after thee, O God. My soul is a thirst for God, yea, even for the living God; O vvhen shall I come to appear before the presence of God, *Psal. 42. 1, 2.* I have set God alvvayes before me, for he is on my right hand, therefore I shall not fall. Wherefore my heart vvvas glad, and my glory rejoyced, my flesh also shall rest in hope. For thou vvilt not leave my soul in hell, neither vvilt thou suffer thine holy One to see corruption. Thou shalt ihevve me the path of life: in thy presence is the fulnesse of joy, and at thy right hand there is pleasure for evermore, *Psal. 16.* The men of thy hand, and vvorldlings, may take pleasure in their portions in this life, vvwhose bellies thou fillest vvith thy hid treasures. They have children at their desire, and leave the rest of their substance for their babes. But as
for

for me, I will behold thy presence in righteousness, and when I awake up after thy likeness, I shall be satisfied; *Psal. 17. 14, 15, 16.* This of *David's*, *de arte amandi*, is to be studied. The speciall motives thereunto, are. 1. *Gods tender love to us.* 2. *His inestimable benefits bestowed, and continued upon us.* For what brutish disposition will not be taken to love him, from whom he receiveth his being, and all that he hath? Is it an ordinary expression of love from the King of Kings to the durty Israelites, in Egyptian slavery? Israel is my Son, even my first borne, and I say unto thee, Let my son goe, that he may serve me: and if thou refuse to let him goe, behold I will slay thy son even thy first born, *Exod. 4. 22, 23.* And often he had brought them out, to the confusion of mighty *Pharoah*, and all their opposites, and supplied their wants. What heart would not melt to ponder that affectionate winning speech? And now *Israel*, what doth thy Lord thy God require of thee? but to fear thy God, and to walk in his waies, and to love him, and to serve thy Lord thy God with all thy heart, and with all thy soul? *Deuter. 10.* More patheticall

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is that (if it may be) concerning their hard usage (though deserved) from *Assur* and *Babel*. *Israel* is a scattered sheep, the Lyons have driven him away: first the King of *Assyria* hath devoured him, and last this *Nebuchadnezzar* hath broken his bones. Therefore, thus saith the Lord of hosts, behold I will punish the King of *Babylon*, and his land ; as I have punished the King of *Assyria*, and I will bring *Israel* again into his habitation, and he shall feed in *Carmel*, and *Bashan*, and his soul shall be satisfied upon mount *Ephraim* , and *Gilead*. In those dayes, and at that time, saith the Lord, the iniquity of *Israel* shall be sought for, and there shall be none; and the sins of *Judab* , and they shall not be found: for I will pardon them whom I reserve. Go up against the land of the rebels , over against it, and against the inhabitants of *Pekoda* that are to be visited, waste, and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee, *Jerem.* 50. If this love take not, what should the considerations worke, 1. that it is the Lord that woeth us, that made us, and not we our selves. 2. that loved so the world, being

being his enemies, that he sent his only begotten son to redeem us from hellish slavery to an everlasting kingdome. 3. that sent his holy spirit to be our comforter, *Joh. 16.* to helpe our infirmities. *Rom. 5. 10.* *Col. 1. 21.* *Rom. 8. 26.* and to cry Abba father. 4. his word to be a perpetuall lanthorn unto our feet, and a light unto our pathes 5. his blessing, for our supply in all necessaries, & all conveniences: Verily thou shalt be fed. *Psal. 37. 3.* When young lyons do lack, and suffer hunger, those that seek the Lord shall not want any good thing. 6. his protection and safe conduct from the roaring Lion, and his complices, that walketh about seeking whom he may devoure. 7. his deliverance from all contempts, and pressures. *Psal. 119.* *Psal. 34. 10.* *1 Pet. 5. 8. 9* *Psal. 107. 41.* *Motives to preserve & love our selves.* What can be more patheticall then that of our Saviour? What is a man profited, if he shall gain the whole world and lose his owne soul? or what shall a man give in exchange for his soul? *Matth. 16. 26.* or that of *Job*, What is the hope of the hypocrite? though he hath gaine. When God taketh away his soul, will God hear his cry when trouble commeth upon him? Will he delight himselfe in the Almighty?

mighty? will he allway call upon God? *Job* 26.8. Or that of the Apostle, Know you not that your members are the members of Christ? shal I take the members of Christ, and make them the members of an harlot? God forbid. *1 Cor.* 6. 15. Know ye not, that ye are the temple of God? and the spirit of God dwelleth in you? if any man defileth the temple of God, him God will destroy. For the Temple of God is holy, whose temple ye are, *1 Cor.* 3. 16, 17. Ye are not your own, ye are bought with a price, therefore glorify God in your body, and your spirit, which are Gods. *1 Cor.* 6. 19, 20. *For the loving of Gods Church, and our neighbours, and enemies,* what can be more patheticall then that speech watered with teares of our Saviour over *Jerusalem*? When he was come neer, he beheld the city, wept over it, saying, If thou hadst known, even in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes, *Luk.* 19. 41, 42. The Apopsiopesis makes it more passionate. As that of *Moses* for the people; O this people have sinned a great sin, and made them Gods of gold, yet now if thou wilt forgive their sin! If not,

not, blot me I pray thee out of the book which thou hast written, *Exod. 32. 31, 32.* which *St. Paul* professeth in plainer speech, I say the truth in Christ, I ly not, my conscience bearing me witnesse in the holy ghost, that I have great heavynesse, and continuall sorrow in my heart. For I could with my selfe were accursed from Christ for my brethren, my kinsmen according to the flesh, *Rom. 9. 1, 2, 3.* And what a lamentation have we of *Dauids* for *Saul* his enemy? *2 Sam. 1. 17.* And of *Jeremiah* for *Zedekiah*, and *Jerusalem*, that had used him so barbarously, in his passionate Threnes? Which are a sufficient pattern where love should be opened and placed: which our Saviour urgeth as the cheife mark of his followers. A new commandment I give you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men knowv, that ye are my disciples, if ye love one another, *Joh. 13. 34, 35.* Which is farther urged by that beloved disciple, *1 Joh. 4.* from the 7 v. to the end of the Chapter.

Motives to hatred.

May be especially bent against, 1. *slug-*
gishnesse. 2. *impertinences.* 3. *sordid aua-*
rice. 4. *bestiall luxury.* 5. *brutish inhu-*
manity. 6. *perfidious breach of promises,*
oathes, and voves. 7. *and rebellion against*
such as God hath set over us. For the first;
 To the *Ant*, thou sluggard, consider her
 wayes, and be wise; which having no
 guid, overseer, or ruler, provideth
 her food in the summer, and gathereth
 her food in the harvest. How long wilt
 thou sleep ô sluggard? when wilt thou
 arise out of thy sleep? yet a little sleep,
 a little slumber, a little folding of thy
 hands to sleep: So shall thy poverty
 come as one that travelleth, and thy
 vvant as an armed man, *Pro. 6.* Why
 stand ye here Idle? *Matth. 20.* Belly-
 gods, vvwhose glory is their shame.
Phil. 3. 19. to whom the Apostle
 would have no victuall afforded.
2 Theff. 3. 10. Notwithstanding. 2. such
 pragmaticall, and busy-bodies will
 work not at all, as they should, but dis-
 order all, *2 Theff. 3. 11.* these will be
 digging a pit, which themselves fall
 into; breaking hedges till a serpent
 bite

· Ἀταλῶς.
 μετῃσυχάζο-
 μνοι.

bite them; removing stones and cleaving wood, whereby they shall be hurt and endangered, *Eccles.* 10. 8. and slaves on horse-back, when Princes goe on foot. *ib.* Promising liberty to others when they themselves are the servants of corruption, *2 Pet.* 2. 19. Women will have their share amongst them^{Αἰσῆς φλυα.} with their tattlings, and idle running ^{ἐν περὶ ἐργα.} from house to house, *1 Tim.* 5. 13. And some of the pick-thanke tencer-chap-laines, who will take upon them to episcopize it in other mens diocesses, *1 Pet.* ^{ἀλλοτελεπισ-} 4. 13. till a judgment fall upon them ^{κοποι.} which they cannot avoyd. 3 Our Saviour waving the decision between two brethren for a matter of pelfe, with this exemplary put-off, Man who made me a judge or a divider over you? lanceth this sordid avarice, with the proposall of a Parable of that base rich churle, that was all for the enlarging his barnes, without thinking on Him that sent the cornes; that any ingenious person would detest the case of the wretch, who applauded himselfe in the gain of his Grain, to the losse of his soul, *Luk.* 12. And who can think upon the drunken sottishnesse of clownish *Nabal* without indignation, and

detestation ? who could not afford good words, where good deeds were due. Who is *David*, or who is the son of *Jesse* ? There be many servants that now a dayes break away every man from his master. Shall I then take my bread and my water, and my flesh, that I have killed for my shearers, and give unto men, whom I know not whence they be? 2 *Sam.* 25. 10, 11. Little knew this caitiffe (that was such a son of *Belial*, that a man could not speak to him) what mischeif was neer him, and his ; if his wive's courteous demeanure had not prevented it ; but God let it not so passe, *16.* This sordid humour by the Apostle is termed *Idolatry*, that præferreth his muck before his Maker, *Col.* 3. 5. the doltish vanity of which is touched by the preacher, When goods increase, they are increased that eat them, and what good is there to the owners thereof? saving the beholding of them with their eyes, and his foolish son perchance shall spend all : *Eccles.* 5. 11. 14. Who vvould not loath the labour, that brings so unpleasing an in-com? 4. To represent how much bestiall luxury is to be detested, the parable of *Dives* vvith the circumstances

stances may be insisted upon 1. backed most pathetically by that of our Saviour, They ate, they drank, they married—til the flood came, and destroyed them all. And as aftervvards in *Lots* dayes in *Sodom*, they ate, they drank, they sold, they planted, they builded, till fire and brimstone from heaven marred their market, *Luk*, 17. vvhere *Lots* wife is pillarred for a mark of remembrance. And *Esau's* bad bargain, in parting vvith his birthright for a morsell of meate, registred for a caution to all posterity, *Heb*. 12, 16. 5. Brutish inhumanity may be displayed to the detestation of the auditors, in the usage of *Joseph*, by his bretheren, They said one to another, Behold this dreamer cometh, come novv therefore, and let us slay him, and cast him into some pit, and vve vvill say, some evill beast hath devoured him, and vve shall see vvhat vvill become of his dreames, *Gen*. 37. 19. Thus they brought his feet to be hurt in the stocks, the iron entred into his soul. Of *Jeremiah*, vvhom they plunged so in the mirie dungeon, that he vvvas faine to be dravvn up vvith cords, and cast-clouts, and rotten rags put under, to save his flesh from gaul-
ing.

ing. *Jer.* 38. 12. Of *St. Stephen*, whom they stoned, at least possessed with a phrensy, *Act.* 7. 58. Of *St. Paul*, who was like to be pulled in peices between the factions of the Pharisees, & Sadduces, *Act.* 23. (6. Breach of oaths and promises may be rendred odious by *Zedekiah's* heavy doome, for revolting from *Nebuchadnezer*, to whom he was obliged by oath, *2 Chron.* 36. 13. And what a misery fell upon the house of *Saul*, for wronging the *Gibeonites* ? to whom their forefathers had so long before obliged themselves by oath ? *Jos.* 9, though all that *Saul* did was out of
2 Sam. 21. 2. his zeal to *Israel*, and *Judah*. (7) what can set out Rebellion to be hated more in his gastly colours, than the swallowing up of *Korah*, *Dathan*, and *Abiram*, with all that belonged to them ? *Num.* 16. The prodigious hanging of *Achitophel*, and *Absalom*, *2 Sam.* 18. And the fearfull end of *Judas*, the traitor, in *Akeldama*, *Act.* 1. 18.

Motives to Hope

Hope layeth hold on 1. deliverances, 2. preservation. 3. consummation, from which arise all spirituall comforts. God

is our hope, and strength, a very present helpe in trouble? therefore will we not feare, Though the earth be moved, and though the hills be carried in the midst of the sea. though the waters thereof rage, and swell, and though the mountaines shake at the tempest of the same. The rivers of the flood thereof would glad the city of God---God is in the midst ; therefore shall she not be removed. God shall help her, and that right early. The heathen make much adoe, and the kingdoms are moved, but God hath shewed his voice, and the earth shall melt away, *Psal. 46.* God is called the hope of Israel, *Jerem. 14. 8.* which maketh not ashamed, *Rom, 8. 24.* to which salvation is attributed. *Rom, 8. 24.* whose emblem is an anker, *Heb. 6. 19.* which is layd up for us in heaven , whereof we have heard in the word of the truth of the gospel, *Col. 1. 5.* and therefore with the work of faith, and labour of love the Apostle will have the patience of hope in our Lord Jesus Christ, without ceasing, to be remembred, *1 Thes. 1. 3.* Upon this hope of deliverance was grounded the resolute answer of the three children to angry *Nebuchadnezzar.*

Dan. 6. 16.

zar, We are not carefull to answer thee in this matter; if it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand O King. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden image that thou hast set up, *Dan. 3. 17, 18.* This hope was the onely help King *Darius* could find for *Daniel*, Thy God vvhom thou servest continually, he will deliver thee

2. *for help of preservation*, vve have a veyn of golden oare running through all the Psalmes, and almost all the Scripture. I vvill not be afraid of ten thousand of people, that have set themselves against me round about, *Psal. 3. 6.* The Lord is my light, and salvation, whom then shall I fear? The Lord is the strength of my life, of vvhom then shal I be afraid? When the vvicked, even mine enimies, and my foes came about me to eate up my flesh, they stumbled and fell, *Psal. 27.* Though I vvalk through the valley of the shadowv of death, I vvill fear no evill; for thou art vvith me, thy rod and thy staff comfort me, *Psal. 23.* Confidence against taking thought, we have

have pressed by our Saviour, *Matth. 6.*
 5. Take no thought for your life what
 ye shall eat--- *ad finem*: and Diffi-
 dence reprov'd, Why are ye fearfull?
Matth. 8. 26. (3. *For inflaming the hope*
of consummation, what can be more pa-
 theticall then that of our Saviour? Let
 not your hearts be troubled, ye beleeve
 in God, beleeve also in me. In my fa-
 thers house are many mansions: if it
 were not so, I would have told you, I
 go to prepare a place for you, *Joh, 14.*
 1, 2. Peace I leave with you, my peace
 I give unto you, not as the world giveth
 give I unto you: Let not your heart be
 troubled, neither let it be afraid---if
 ye loved me, ye would rejoyce, *ib. 27,*
 28. A glimpse onely, and tast of this
 joy, put *Peter* beside himselfe, Master
 it is good for us to be here--let us here
 pitch tabernacles, and not downe to
 the world againe.

Motives to Fear.

Fear is the betraying of those suc-
 cours, which reason offereth, *wisd.*
 17, 12. arising from dangers, which
 reason telleth us we are unable to
 withstand. These dangers may affright
 us

Ezech. 29.

Gen. 4. 14.

us 1. in our temporall estate. 2. in our spirituall. 3. in our eternall being hereafter. For temporall afrightments, what thunders are so terrible start-ling, as those against 1. *Pharoah*, and Egypt for his perfidious and treacherous dealing with Gods people? 2. against *Tyrus*, and their King for their pride and luxury? 3. against *Babylon*? *Isa.* 13. and 14. for their captivating and insulting upon Gods people. 2. For his temporal estate, *Cain* complained not; but the feare of a guilty conscience was a Fury that ever haunted him, My punishment is greater then I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive, and a vagabond, and it shall come to passe that every one that findeth me shall slay me. A scantling of the third, It is a fearfull thing to fall into the hands of the living God, *Heb.* 10. 31. This fearfulness, in proposing the law, was so terrible, that the people could not endure that which was commanded; and if so much as a beast touch the mountain, it shall be stoned and thrust through with a dart: and so terrible was the sight, that

that *Moses* said, I exceedingly feare, and quake, *Heb. 12.20, 21*. What hor-
rour will then be (can any heart ima-
gine) when the sun shall become as
black as sack-cloth of hair, and the
moone and the stars of heaven fall un-
to the earth, even as the fig-tree cast-
eth her untimely figs, when she is sha-
ken of a mighty wind, when the hea-
vens shall depart as a scroul rolled to-
gether; and every mountaine and
iland shall be removed out of their
places; when the Kings of the earth,
and the great men, and the rich men,
and the chief captains, and the
mighty men, and every bond-
man, and every free-man shall hide
themselves in the dens, and in the
rocks of the mountaines, and shall say
unto the rocks, and mountaines, Fall on
us, and to the hills, Cover us, and hide
us from the face of him, that sitteth
upon the throne, and from the wrath
of the Lamb: for the great day of his
wrath is come, and who shall be able
to stand, *Rev. 6*. When the dismall
doome is once pronounced, Go ye cur-
sed of my father into everlasting fire,
prepared for the devill, and his
angells, *Matth. 25. 41*.

Motives to Joy.

Joy, the ayme of all our desires, must be rayfed especially on the serious consideration, 1. of joy in the holy Ghost. 2. comfort in a good conscience. 3. & a chearfull and thankfull use of temporall blessings. These depend one on the other. Temporals delight not, if conscience be not satisfied; & conscience receives not content, but from assurances from the holy Spirit, that all is well. Amongst the fruits of the spirit, this joy is served in with love, which quickneth all the rest. The fruit of the Spirit is lov, joy, peace, long-suffering, gentleness, goodnes, faith, meeknes, temperance, against such there is no law. *Galat. 5. 22, 23.* Upon this is grounded that holy frolick (if the word profane not) of the Apostle to the Philippians, Rejoyce in the Lord alwaies, and again I say rejoyce. Let your moderation be knowen unto all men, the Lord is neer at hand, *Phil. 4. 4, 5.* Upon which grounds, we have the excitation of the church, O come let us sing unto the Lord, let us heartily rejoyce in the strength of our salvation, *Psalms. 95.* O be

be joyfull in the Lord all ye lands---
Psal. 100. O sing unto the Lord a new
 song--- *Psal.* 98. And divers other
Psalms; let to the same key of joy. This
 was the rejoycing of the blessed-Virgin
 My spirit hath rejoyced in God my Sa-
 viour *Luk:* 1. 47. That which our Sa-
 viour exhorteth his disciples unto, In
 this rejoyce not, that the spirits are
 subject to you; but rather rejoyce, that
 your names are written in heaven *Luk.* 10. 20
 2. All the dayes of the afflicted are
 evill: but he that is of a merry heart
 (upon a good conscience) hath a conti-
 nuall feast, *Prov.* 15. 15. This merry
 heart maketh a cheareful countenance;
 but by the sorrow of the heart the spi-
 rit is broken, *16.* For our rejoycing is
 this, the testimony of our conscience,
 that in simplicity and godly sincerity,
 not with fleshly wisdom, but by the
 grace of God, we have had our con-
 versation in the world, *2 Cor.* 1. 12.
 Thus the Apostles, when they were
 beaten, and threatned after their im-
 prisonment, by the high priests com-
 mand, departed from the presence of
 the Council, rejoycing that they were
 accounted worthy to suffer for his
 name, *Act.* 5. 41. It was St. Paul's ex-
 G cercise

cercise to have a conscience voyd of offence towards God, and towards men, *Act. 24. 16.* And the Hebrews tooke joyfully the spoyling of their goods, knowing in themselves, that they had in heaven a better, and an enduring substance, *Heb. 10. 34.* 3. Joy and thankfullnesse for temporall blessings are not onely approved, but enjoyned, Thou shalt rejoyce before the Lord (in acknowledgment of temporal blessings) *Deut. 12. 12. 18.* At the presenting of the first fruits, and tithes, after a set prayer, it is added, Thou shalt rejoyce in every good thing, which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you, *Deut: 26. 11.* When God crowneth the yeer with goodnesse, and the clouds drop fatnes upon the dwellings of the wilderness, the little hills are brought in to rejoyce on every side: when the folds shall be full with sheep, the vallies also shall stand so thick with corne, that they shall laugh and sing. *Psal. 65. 12.* Whereupon the Kingly prophet sets forth a proclamation, O prayse the Lord, for it is a good thing to sing praises unto our God; yea a joyfull

joyfull and pleasant thing it is, to be thankfull, *Psal* 147.

Motives to Sorrow.

A sorrowfull spirit is a sacrifice to God, despise not, O Lord, humble and contrite hearts, *Psal* 51. 9. Sorrow ariseth commonly from any thing that crosseth our desires, and therefore may be either, 1. *godly* or 2. *worldy*. Concerning both which, we have that of the Apostle, Though I made you sorry with a letter, I do not repent, though I did repent, for I perceive that the same Epistle hath made you sorry, though it be but for a season. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing: for godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death, 2 *Cor*. 7. 8. 9. 10. *Motives to Godly sorrow*, are frequently met within Scripture; For 1. *private corruptions*. 2. *publick calamities*. 3. *pre-vailling pressures, and insultations of Satan, and his adherents*, to the scandall of christian

christian religion, and profession. 1. What an heart-breaking was this to *David*? Behold I was shapen in iniquity, and in sin did my mother conceive, or warme me. *Psal.* 51. 5. Mine iniquities are gone over my head, and are a fore burden for me, too heavy for me to beare, *Psal.* 38. 4. Innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to looke up; yea, they are more in number, then the hairs of my head and my heart hath failed me. O Lord, let it be thy pleasure to deliver me, make haste O Lord to help me, *Psal.* 40. 15, 16. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume avway, as it vvere a moth fretting of a garment: Every man therefore is but vanity, *Psal.* 39. 12. whence *St. Paul.* bemoans himselfe, I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death? sin must needs bring sadnesse to many, that proved so odious

Rom. 7.

to

to God's nature, that it ruined the angels, bereaved *Adam* of Gods favour and Paradise, could not be expiated but by the son of God, who knew no sin, yet was made sin for us; that we might be made the righteousness of God in him, *2 Cor. 5. 21.* (2. How publick calamities affect the heart with sorrow of all those that are true of heart, may be gathered by those passionate passages of *Isaiah*, Look away from me, for I will weep bitterly, labour not to comfort me, because of the spoyling of the daughter of my people, *Isa. 22. 4.* Of *Jeremy*, My bowells, my bowels I am pained to the very heart. The vvall of my heart makes a noyse vvithin we, I cannot hold my peace, because thou hast heard O my soule, the sound of the trumpet, the alarm of war. Destruction upon destruction is cryed, for the vvhole land is spoyled. Suddainly are my tents spoyled, and my curtaines in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not knowen me, they are fottish children, they have not understanding they are wise to do evill, but to do good they have no knowledg, *Jerem. 4*

O that my head were waters, and mine eyes a fountain of teares, that I might weep day and night for the slain of the daughter of my people. On that I had in the Wildernesse a lodging place of wayfaring men, that I might leave my people, and go from them: for they be all adulterers, an assembly of treacherous men, *Jer. 9. 1.* Thus *Jerusalem* is bemoaned, made drunk with the cup of fury, that had none of her sons to take her by the hand to guide her, of all those she hath brought up, but lay as a bull in a net at the head of all the streets, *Isa. 51. (3.)* Complaints of Sataincall insultations are, The ungodly for his own lust doth persecute the poore: He is so proud that he careth not for God, neither is God in all his thoughts: His wayes are always grievous, thy judgments are far above out of his sight, and therefore defieth he all his enemies. For he hath said in his heart, Tush I shall never be cast down, there shall no harm happen unto me, *Psal. 10.* This complaint is taken up again, *Psal. 73.* To which, satisfaction is given, *Psal. 37.* and *49.* *Jeremy* harps upon the same string. Wherefore doth the way of the wicked prosper

prosper? wherefore are they happy,
that deal very treacherously? Thou hast
planted them, yea they have taken root;
they grow, yea they bring forth fruit.
Thou art neer in their mouthes, but
far from their reines. But it followes,
Those that have so trodden downe
the Lords portion, and desolated the
land, shall reap Thornes instead of
Wheat, put themselves to pain with-
out profit. For they shall be asham'd of
their revenues, because of the fierce an-
ger of the Lord, *Jer.* 12.

Motives to Zeal.

Zeal; which may be good or bad. Good is either, 1 for *Gods honour*, 2 *house*, or 3 *people*. The first was of *Elias*, I have been very jealous for the Lord God of hosts, because the children have forsaken thy Covenant, thrown down thy altars, and slain thy people with the sword; and I, even I only, am left, and they seek my life to take it away, 1 *King.* 19. 14. For this zeal *Phineas* is commended of God. *Phineas* the son of *Eliezar*, the son of *Aaron* the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake

fake amongst them, that I consumed
 not the children of Israel in my jealousy
Num. 25. 11. Of this zeal *Jehu* boasted,
 Come with me, and see my zeal for the
 Lord : so they made him ride in his
 chariot, *2 King. 10. 16.* The 2d sort of
 zeale may be typified in David, The
 zeale of thy house hath eaten me up,
 and the reproaches of them that re-
 proached thee are fallen upon me, *Psal.*
69. 9. My zeale hath consumed me,
 because mine enemies have forgotten
 thy words, *Psal. 119. 139.* But pract-
 ised by our Saviour, when he found in
 the temple, those that sold oxen, and
 sheep, and doves, and the changers of
 money sitting, He made a scourge of
 small cords, and drove them out of the
 Temple, and the sheep, and the oxen,
 and poured out the changers-mony,
 and over-threw the tables, and said
 unto them that sold doves, Take these
 things hence, and make not my Fathers
 house, an house of merchandize. And
 the disciples remembered that it was
 written, The zeale of thine house hath
 eaten me up, *Joh. 2. 14.* Much different
 from the zeale, of our modern zealots
the zeale of whom eateth up God's house.
 3. For zeale to Gods people; The zeale
 of

of Moles and St. *Paul* are notoriously eminent, which was seconded by that of that resolute Priest *Mattathias*, who when he saw a Jew sacrificing to idols, was inflamed with zeale, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran and slew him upon the altar. Also the Kings commissioners, who compelled men to sacrifice, he killed at that time, and the altar he pulled downe. Thus dealt he zealously for the law of God, as *Phineas* did to *Zambri* the son of *Salom*. 1 Maccab. 1.

Bad zeale spendeth it selfe either in, ^{Nemesis.} ^{ἠτιχαισργία} ^{Zelotypia.}
 1 *revenge*. 2 *rejoycing at others ruines*, or
 3 *in impetuous undertakings, and pursuances, not according to knowledg*. Belonging to the first kind was that of *Saul*, for rooting out the *Gibeonites*, 2 Sam. 21.
 2. And those more then forty, that had bound themselves under a curse, that they would neither eate, nor drinke till they had slaine *Paul*, Act. 23. 12
Haman was sicke of this disease, and therefore he thought it scorne to lay hands on *Mordecai* alone, but all the *Jewes* must be destroyed with him. Hest. 3. 6. All his riches, multitude of children, advancement above the
 Peers

Peers of the Kingdom affected him little, in comparison in his vaunting before his friends, and *Zerith* his wife; yea *Hester* (saith he) the Queen lett no man come in with the King, to the banquet she had prepared, but my selfe; and to morrow am I invited unto her also, with the King: yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the Kings gate, *Hest.* 5. 13. (2. ἐπιχαρίζεσθαι, Joy in anothers ruines, is a zeal which least becometh Christians. It was a beleeming thought in furious *Jehu*, that after the tumbling of painted *Jezabel* down from a window, and trampling her under his horses feet, from the midst of his cups he could command, Go see now this cursed woman, and bury her, for she is a King's daughter, 2 *King.* 9. 34. For want of which, *Edom* is sharply taxed, For thy violence against thy brother *Jacob*, shame shall cover thee, and thou shalt be cut off for ever in the day, that thou stooddest on the other side, in the day that the stranger carried away his forces captive, and forreiners entred into his gates, even the wast one of them. *Obad.* 10. Such was the rejoycing of the dwellers on the

earth over the two Witnesses slain, whom they would not suffer to be put in graves, but were merry over them, and sent gifts one to another, because they tormented them that dwelt on the earth. 3. *Blind zeal*, seizeth on any thing, putting no difference betwixt good or bad, friends or foes. This carrieth most commonly with it a mistake, in all the rest of the passions; as in the 1 of dotage or lust, for love. 2 Spite to the person or revenge, for hatred to the fault. In the 3 presumption, despair, or groundles credulity is obtruded for hope. In the 4 cowardice and needless trembling, for fear. In the 5 ridiculous merriments, for true joy. In the 6 causeless dejection and melancholly-dumps, for grounded sadness. Of all which, examples from Scripture may be gathered.

Rev. 11. 9. 10.
ZñΛΘ ð xñ
ðπiγρoñ.

CHAP.

CHAP. VI.

Of Characters, Descriptions, or
Ideas.

See that thou
make all
things accor-
ding to the
pattern,
shewed to thee
in the Mount.
Exod. 25. 40.
Act. 7. 44.
1 Cor. 11. 1.

I. **C**haracters, as they come to hand,
and for the easier remembring
of them, (where the text will bear
it) may be cast into heptades, As
God will protect, them that call upon him,
from 1 Wicked men, ungodly that feare not
God. 2 evill that are injurious to men. 3
foolish in their practises. 4 vaine in their
projects. 5 lying in their discourses. 6 blood-
thirsty in their persecutions. 7 deceitfull
in all their contracts, and dealings, Psal.
5. 4, 5, 6.

1 Joh. 3. 12.

Gen. 4. 9.

II. The way of Cai. (Jude. v. 11.) consisted
of 7 crooked-misleading steps. 1 Hy-
pocrisy, he would sacrifice as well, and
readily as Abel. 2 His æmulating hatred
to his brother, by reason of his pre-
ferred devotion. 3 This brought him to
murder him. 4 which he endeavoureth
to slubber over with a surly lye, I know
not where my brother is: am I his
keeper? 5 his desperation upon con-
viction, without the least remorse, but
rather

rather grumbles at God's just sentence ;
My punishment is greater than I can
beare. Thou hast fined me too deep,
dealt too hardly with me. 6 his opposi-
tion rather to withstand his punish-
ment, then submission to mitigate it; and
marries, gets children, builds a citty,
and names it *Enoch* to eternize his
son's name. 7 the profane of himselfe
and his, who wholly forsook God, and
prided themselves in their inventions,
which is intimated by their contrary
course, taken by the *Setheans*, who ap-
plied themselves to call on God, whom
the *Cainites* had forsaken.

17

2

III. *These six things doth the Lord hate:
and seven are an abomination, 1. A
proud look, 2. A lying tongue, 3.
Hands that shed innocent blood, 4.
An heart that deviseth wicked imagi-
nations, 5. Feet that be swift in run-
ning to mischief, 6. A false witness
that speaketh lyes, 7. And him that
soweth discord among brethren,*
Pro. 6.

IV. *Marked men for revived offences Gen. 4.
in our time, 1. Cain for fratricide, 2. Gen. 9. 28.
Cham, for insulting irreverently on his
father's nakednesse, 3. Ishmael for
flouting*

Gal. 4. 29.

Num. 16.

1 Sam. 13:

22.

2 Chron. 28.

flouting *Isaac*, and playing, (it should seem) on his name, given by God, terming him some such thing as a ridiculous young Master, which is called a kind of persecution, 4. *Korah*, for rebellious contradiction, 5. *Saul* for usurping the Priests office in sacrificing, sparing *Amalek* against God's expresse command, butchering innocent *Abimelech*, and all the inhabitants of *Nob*, the city of the Priests, 6. *Ahaz* for Sacrilege, and continued Idolatry when Gods hand was upon him, with this Character set upon him, This that King *Ahaz*, 7. *Zedekiah* for perjury, and neglecting Gods Prophets, 2 Chron. 26.

V. *Sin's genealogy*, 1. Suggestion, from *Satan*, 2. Delectation, was pleasant, 3. Consent, she took it, 4. Act, did eat, 5. Contagion, gave her husband, 6. Horrour of Conscience, saw their nakednesse, feared, hid themselves, 7. Censure of punishment, because thou hast done this.

VI. *Practises of the Jewes against their owne, in the fury of their ignorant zeal*, 1. They killed the Lord *Jesus*, 2. And their owne Prophets, 3. Persecuted the

the Apostles, 4. Please not God, 5. Are contrary to all men, 6. Forbidding to the Gentiles, [deceived] that they might be saved, 7. Fill up the measure of their sins, [to the brim,] that the wrath of God may come upon them at the utmost, 1 *Thes.* 2. 15, 16.

VII. *A representation of the Divine Majesty*, I saw the Lord sitting upon a 1. Throne, high and lifted up, (which is applyed to Christ, *Joh.* 12.) above it stood the 2. Seraphims, each one had 3. six wings; with twain He covered his face, and with twaine he did fly, and 4. cryed one to another, and said, 5. Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory : and the posts of the door moved at him that cried, and the house was filled with smoak, *Isa.* 6.

VIII. *A larger representation to Ezechiel*, in 1 four living creatures, each having the likenesse of a man with 4 faces, Of a man, a Lion, an Ox, an Eagle, 2. four wings to shew their swiftnesse, 3. Sparkling calves feet, like burnishing brasse, 4. Hands of a man under their wings on their four sides, 5.

5. Four wheels animated one with in another full of eyes, 6. A throne of Saphire arched with a Rain-bow, 7. Upon the likenesse of the Throne, was the likenesse of the appearance of a man upon it.

Rev. i. 13.

14.

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IX. *Our Saviour is set forth by his* 1. Attire, a garment down to the foot, girt about the Paps with a Golden girdle; intimating his priest-hood; 2. The colour of his Head and haire, white like Wool, as white as Snow; shewing his eternity, 3. The flaming of his eyes, expressing his omniscieny, 4. His feet like fine brasse in a furnace, leading to his revenge against his enemies, 5. Seven stars in his right hand, assuring the protection of his Church against all opposers, 6. A sharp two-edged sword from his mouth, to cut down all impediments, 7. His countenance as the Sun shining in his strength, with a voyce of the sound of many waters, to the daunting and terrifying of all those that have neglected him.

X. *A good Bishop should have,* 1. Good education, as *Moses* learned in all the wisdom of the Egyptians, 18.

7. 22. The children of the Prophets under *Samuel* and *Elisba*. *St. Paul* at the feet of *Gamaliel*, *Act. 22. 3.* Which society our Saviour graced, in sitting in the midst of the Doctours, hearing them, and asking them questions. *Luk. 2. 36.*

2. He is advanced to his chair not ambitiously sought after, Be not ye called, Rabbi, Masters, but humble yourselves that ye may be exalted, *Matth. 23.*

3. He must be free from busying himselfe in impertinencies, and intangling himselfe with many worldly businesses, *1 Pet. 4. 15.*

4. He is to Ordain and settle Priests in every Parish, *Tit. 1. 5.* and neither suddenly, or without due examination to lay his hands on any, *1 Tim. 5. 22.*

5. He is especially to convince Innovators, and wrangling Sophisters, and to chase away Wolves, and Foxes from the Flock of Christ, *Act. 20. 28.*

6. Against an Elder he is not to receive an accusation, but under two or three witnesses: But those that sin (scandalously) rebuke them before all, that others may also fear, *1 Tim. 5. 19.*

Honouring them with double honour, that labour in the Word and Doctrine. *1 Tim. 5. 17.*

7. He is discreetly to withdraw himselfe from
H proud

proud, and peremptory Fellowes, knowing nothing, but doting about questions, and strife of words, whereof cometh strife, railings, and evill surmises, perverse disputings of men of corrupt minds and destitute of truth, supposing that gain is godliness, 1 *Tim.* 6.

XI. *A virtuous woman* is of price far above Rubies, because, 1. The heart of her Hous-band may safely trust in her, so that he shall have no need of spoil. 2. She will do him good, and not evill all the dayes of her life, 3. She seeketh Wooll, and Flax, and worketh willingly with her Hands, 4. She is like the Merchant's ship, that bringeth food from afar, 5. She riseth when it is yet night, and giveth meat to her household, and a portion to her Maidens, 6. She considereth a Field, and buyeth it; with the fruit of her hands, *she planteth a vineyard*, 7. She girdeth her loines with strength, and strengtheneth her armes, 8. She perceiveth her Merchandise is good, Her candle goeth not out by night. 9. She layeth her Hands to the Spindle, and her Hands hold the Distaffe, 10. She stretcheth

stretcheth out her armes to the poor,
yea she reacheth her hands to the nee-
dy, 11. She is not afraid of the snow, for
her household; for all her household
are clothed with scarlet. 12. She ma-
keth her selfe covering of tapestry; her
clothing is silke, and purple. 13. Her
Husband is known in the gate, when
he sitteth among the Elders of the
land. 14. She maketh fine linnen, and
selleth it, and delivereth girdles to
the merchant. 15. Strength and hon-
our are her cloathing, and she shall
rejoyce in time to come. 16. She open-
eth her mouth with wisdom, and in
her tongue is the law of kindness. 17.
She looketh well to the wayes of her
household, and eateth not the bread of
idlenesse. 18. Her children rise up and
call her blessed, her husband also, and
he praiseth her. 19. Many daughters
have done virtuously, but thou excel-
lest them all. 20. Favour is deceitfull,
and beauty is vain: but a woman that
feareth the Lord, she shall be prayfed.
21. Give her of the fruits of her hands,
and let her owne workes prayse her
in the gates. *Pro. 31.*

XII. The picture of old age Eccles. 12,

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to

to which the sun, the light, the moon and stars yield little comfort, by reason of one weaknes tumbling upon another as clouds returning after raïne, one storme seconding another. 2. For in it, 1. *the keepers of the house shal tremble*, that is, the arms and hands (the readiest defenders of the body) weakned by palsies and other infirmities. 2, *the strong men bow themselves*, thighs, and legs through Sciatica, aches, defluxions. 3. *the grinders cease, because they are few*, the teeth, most lost; they left, rotten. 4. *and those that look out by the windows be darknes*, which must be meant of the eyes. 5. *and the doores shall be shut in the streets*, the lips or chaps little imployed when the sound of the grinding is low, when the teeth have little to do. 6. *and he shall rise up at the voyce of the bird*, awake early in the morning at cock-crowing, or bird's singing, in regard old men through infirmity sleep little. 7. *And the daughters of musick shall be brought low*, the wind-pipes to utter, or ears to hear or delight in songs, as old Barzillai acknowledged 2 Sam. 19. 35. Also they shall be afraid of that which is high, and fear shal be in the way, old men dread

to

to climbe, and hazzard themselves in dangerous wayes by reason of the imbecillity of their limbs. Now though these are sufficient remembrancers, yet rearer symptoms come with new memento's. 1. the hoariness or baldnesse of the head, *as white as the blossoms of an almond tree.* 2. the belly or legs loaden with dropsies or gouts puffing him up and making him lazy, and *misshapen as a locust*; where *grasshopper* denotes a grasshopper's unweildy devouring to no purpose. 3. the thought of his *long home* approaching, and sight of *mourners* dishearten him from all worldly pleasure, and cloud him with sadness. 4. especially when he, stooping in the back, shewes that *the silver chord of spina medulla* is loosed, which was wont to trusse him up more upright. 5. *the golden bowle*, the *pia mater* which contains the brain, is crack'd. 6. *the pitcher*, the miseraic, cava and portaveines are stopped, or broken, that they bring not, as formerly, good blood from the fountaine of the liver to chear up the whole body. 7. And last, when *the wheel* of the lungs, which compasse and preserve the *cistern* of the heart,

from whence the vitall spirits are dispersed by the arteries, through the whole body to hold (as we say) life and soul together, then that must of force be thought upon, that *Dust shall return to the earth as it was, and the spirit shall return to God that gave it.*

Eccles. 12. 9. XIII *Necessaries for a Preacher, 1. assiduity in teaching others, Because the preacher was wise, he still taught the people knowledg. 2. choice of matters of moment well studied, He gave good heed, and sought out, and set in order many proverbs, 4, Rhetoricall expressions, The preachersought out to find acceptable words. 5. warrantable doctrine, by its owne grounds, and confirmation of the masters of the assembly, that which was written was upright, even words of truth. The words of the wise are as goads, and nails fastened by the masters of the assemblies. 6. derived from the Word, which is given by the hand of one shepheard, Christ our Saviour. 7. Abstaining from distracting studies, which wearie the flesh in making many books, when his owne bible would give content if it be rightly used, that we need (especially for matters of salvation) no other Directory.*

XIII. The

XIIII *The arms of a Christian Souldier against 1. principalities. 2. powers. 3. rulers of the darknes of this world. 4. spirituall wickednesses in high places. 1. the girdle of truth for the loyns. 2. for the breast, the brest-plate of righteousness. 3. for the feet, the preparation of the Gospel of peace. 4. for the left hand next the heart, the shield of faith to quench the fiery darts of the Diuel, 5. for the right hand the sword of the spirit, which is the word of God. 6. for the head, the helmet of salvation. 7. for the accomplishing of all, prayer and supplications in the Spirit, with watching and all perseverance. Eph. 6. 12.*

CHAP. VII.

Of Antitheses.

I. **I**T is written that *Abraham* had two sons, the one by a bondmaid, the other by a free-woman : but he that was of the bond-woman was born after the flesh ; but he of the free woman was by promise. Which things are an Allegory. For these are the two covenants, the one from mount Sinai, which gendereth to bondage, which is *Hagar*; for this *Hagar* is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children, but Jerusalem which is above is free, and is the mother of us all, *Gal. 4*. Where may be noted correspondencies, and antitheses between 1. *Hagar* a bond-woman, and *Sarah* free. 2. *Ismael*, *Hagar's* son after the flesh; and *Isaac*, *Sarah's*, according to promise. 3. Sinai in Arabia the desert, and Jerusalem in the land of promise. 4. Sinai called by the Arabians *Hagar*, allegorizing the Law ; Jerusalem, the mother of us all, the covenant of the gospel thence proclaimed. 5. dependers of the Law for justification, Hagarens born to bondage ;

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bondage ; adherents to faith , the sons of Sarah, born to freedom. 6. fleshly Iſmaelites , persecutors ; spirituall sons of *Sarah*, for a time under the crosse. 7. the censure, upon the persecuting justiciaries , Cast out the bond-woman and her son: on the other side, The free-woman's children shall be heysr.

II. *Antithesis, between Christ and Adam, Rom. 5.* (1) Not as the offence, so is the free gift : that, by justice extended ; this by grace abounded, 2. That included the venome of one offence , or propagated but one offence originall : this quits from originall, and infinite actuals, 3. That, by one brought in the tyranny of death ; this by one the gift of Righteousnesse and reign in Lite, 4. That the root of just Condemnation , this of the free gift of Justification, 5. That made all men sinners , this made many righteous, 6. The horridness of that is manifested by the Law , the abounding of grace is more illustrious by the Gospell. 7. That was attended by reigning sin unto Death , this by Grace to Righteousnesse and Eternall Life.

III. *Antithesis, between the flesh , and the*

the Spirit, Rom. 7. where, 1. The flesh brings forth fruit unto death, the Spirit contendeth to serve in newnesse of Life, 2. The flesh holds by the old letter, the spirit by a new tenure, 3. The flesh worketh death by that which is good, that sin might become exceeding sinfull: the Spirit clears it selfe by pleading a pardon, 4. By the flesh we are sold unto sin, by the Spirit we attaine redemption, 5. In the flesh, to will may be present with us, but deeds follow not; but the spirit urgeth to performe, 6. The inward man delighteth in the Law of God: but the Law of the members carry the intents against the Law of the Mind, 7. The flesh makes up the body of sin, the Spirit obtaineth deliverance by Christ.

IV. Antithesis between the Body before, and after, the Resurrection, 1 Cor. 15.
 1. It is sown in Corruption, it is raised in incorruption, 2. It is sown in Honour, it is raised in Glory, 3. It is sown in weaknesse, it is raised againe in power, 4. It is sown a naturall body, it is raised a spirituall body, 5. It is sown, as the first *Adams* issue,

issue, having onely a living soul; it is raised, as the second *Adams* purchase, made a quickning spirit, 6. The first is of the Earth earthly, the second from the Lord of Heaven heavenly, 7. The first carrying the image or stamp of earth, from which he was taken; the second the badg of Heaven, to which he is advanced.

V. *Antithesis between true pastors, and impostors or scorers*, 1 Cor. 5. We are made a spectacle to the World, and to Angells, and to Men. 1. We are fools for Christs sake, but ye are wise in Christ, 2. We are weak, but ye are strong, 3. Ye are honoured, but we are despised, as it appeareth, because at this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, working with our owne hands, 4. Being reviled we blesse, 5. Being persecuted we suffer it, 6. Being defamed we entreate, 7. We are made the filth of the world, and are the off-scouring of all things unto this day.

VI. *Gods Ministers to be approved*, 1. In much patience, 2. In afflictions, 3. in

3. In necessities, 4. In distresses, 5. In stripes, 6. In imprisonment, 7. In tumults, 8. In labours, 9. In watchings, 10. In fastings. By, 1. Purenesse, 2. By knowledge, 3. By long-suffering, 4. By kindnesse, 5. By the Holy Ghost, 6. By love unfained, 7. By the word of truth, 8. By the power of God, 9. By the armour of Righteousnesse, 10. On the right hand and on the left, 11. By honour and dishonour, 12. By evill report and good report. As, 1. Deceivers and yet true, 2. As unknown and yet well known, 3. As dying, yet behold, we live, 4. As chastned and not killed, 5. As sorrowfull, yet alwayes rejoicing, 6. As poor and yet making many rich, 7. As having nothing, and yet possessing all things, 2 Cor. 6.

VII. *The chaste Matrone, and the whore of Babylon, are thus differenced, 1. The Matron is cloathed with the Sun from Heaven, Rev. 12. 1. The great whore with Scarlet, and Gold, and Pearls from the earth, 2. The Matron hath the Moon, and spotted-changes under her Feet; the Whore sitteth on many waters, which will at length fail her,*
3. The

3. The Matron hath a Crown of 12 stars upon her Head; the Whore appears with a frontlet of blasphemies, Mystery, *Babylon* the great, Mother of harlots, and abominations of the earth, 4. The Matron is fruitfull, and travelling to bring forth Children; the Whore is drunk with the blood of Saints and Martyrs, and is more for destruction then honest propagation, 5. The Dragon watcheth the Matron to devour her off-spring; but mounts the Whore upon a beast, which hath seven Heads and ten Horns, the most terrible and majesticall in all his hellish mewes, 6. The Dragon with his Angells enter the lists in the Whore's quarrell; but *Michael* and his adherents undertake for the Matron, to the Dragon's shamefull routing, 7. The Matron is furnished with Eagle's wings to be nourished, and preserved in the wilderness; but the whore is deserted and hated by her Partizans, who shall make her desolate, and naked, and shall eat her flesh, and burn her with fire, *Rev. 17. 36.*

*Rev. 17. 5.
12. 2.*

CHAP. VIII.

Of Parables, and Similitudes.

I Have spoken by the Prophets, and I have multiplyed visions and used similitudes by the hand of the prophets, *Hos. 12. 10.*

A Parallel betwixt Christ, and Melchizedek. 1. both had like Ordination. 2. by oath, not by descent. 3. without predecessors, or successors, father, mother, beginning or end of life. 4. greater than *Abraham*, by reason of receiving tithes from him, and *Levi* in his loins. 5. King of righteousness and peace. 6. blessing as the greater, but not receiving from him 7. both offering for others, not for their own sins, as Christ the antitype did once for all, *Heb. 7.*

Matth. 5. 15.

Between a minister, and a candle. Men light not a candle, and put it under a bushel, but on a candlestick and it giveth light to all that are in the house, 1. A candle lightens not it selfe, but must be lightned of, and from another: so a Minister must have his calling and gifts from God's illumination, How shall

shall he preach except he be sent? 2. Rom. 10. 15.
A candle is not lighted to be hid under a bushel, neither a Minister ordained to behave himselfe as a dumb Dog, sleeping through idlenesse, never satisfied through covetousnesse, and drowning himselfe and others in all kind of furquedry, 3. A candle must be set on a candlestick, for its more commodious giving light: So must the Minister reside in some designed Cure, wherein he may do most good: he must not bischop it in another mans dioecesse, 1 Pet. 4. 15. nor boast without his measure in other mens lines, 4. A candle giveth light to all indifferently that are in the house: So a Minister should apply himselfe to all within his compasse, making himselfe all things to all men, that by all means he may save some, 6. A candle sometimes wanteth snuffers; so may a Minister, correptions: But it should be with snuffers of Gold belonging to the Sanctuary, and by such as know, and have right to use them; not by polluted fingers or other meanes, which may rather extinguish, then make them burn the brighter, 7. A candle inverted is extinguished by his

Isa. 56, 10.

2 Cor. 10. 15.

1 Cor. 9. 22.

his owne nutriment : and so a Minister who turning that light downeward, which should turne upward, most commonly is fryed to destruction in his owne fatnesse.

The course of mans life resembleth an expedition at sea, wherein 1. our nativity is the shore we lanch from. 2. the church the bottom wherein we are carried. 3. the world the sea. 4. Christ the pilot. 5. the Scripture, the compasse 6. the gifts of the holy ghost, the prosperous gales we saile by. 7. *Sinus Abrahamæ*, the haven of happinesse we are bound for. Then are they glad because they be at rest ; and so he bringeth them to the haven where they would be, *Psal. 107. 30.*

God's people, as lively stones, are built up a spirituall house, an holy priesthood to offer up spirituall sacrifice, acceptable to God by Jesus Christ *1 Pet. 2. 5.* *A good man in divers respects resembleth a stone.* 1. A stone is to be hammered fit for the place, before it be laid in building : So a faithfull man by education and suffering, is fashioned to the calling, wherein he is to be employed. 2. A stone is measured before it be laid in its place : So the faithfull should

should be placed according to their abilities. 3. a stone must be hard to endure wind and weather, beside casuall assaults: the like opposition must be expected of those that live godly, 4. a stone in a lower range beareth his superiour, covers his inferiour, and justles not with his fellowes set beside: the like respect should be had amongst good men to superiours, to peers, and inferiors. 5. a stone butting out must be beaten back to range with his fellowes: and so must too forward exorbitants, which ambitiously perk before their brethren. 6. a mouldered stone must be plucked out to have a sounder set in his place: so in defect of a treacherous *Judas*, a *Matthias* is justly chosen. 7. stones that are not well cemented continue not a building: so without the cement of charity, christianity shattereth, which is built upon the foundation of the Prophets, and Apostles; Jesus Christ himselfe being the chiefe corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom yee also are builded together for an habitation of
I God

God through the Spirit, Eph. 2. 20.

I am a stranger with thee, and a sojourner as all my fathers were, Psal. 39. 12. (1)

A pilgrim professeth himself to be so by carriage, and habite : so should a christian. 2. he passeth-by obvious sights, as not belonging unto him : this becometh a mortified christian. 3. He builds not in every Inne he lodgeth in : so ought a christian. 4. He burdens not himself with unnecessary carriage: such would be combersome to a christian. 5. He shrinks not at impediments & dangers which crosse him, but constantly struggles through them : much more should a christian. 6. He maketh the best of the entertainment he meets with any where, not calling fire from heaven upon inhospitable Samaritans, Luk. 9. 54 : this sorts with the calme spirit of a Christian. 7. He allwayes hath a desire to his true home : this should be the ayme and comfort of a christian. *For while we are in the body we are absent from the Lord ; for we walk by faith, and not by sight: and therefore should be confident and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. 5. 6.*

I. For.

1. *For the Lords day* there is ground in nature: Some time is to be set apart, for the publick worship of God, observed in all religions. And the same ground there is for *Episcopacy*, that some persons should be set a part, and præferred before others to performe, and oversee the performance of that sacred worship. 2. A patterne for that was among the Jewes, one day designed in seven. The like was also for church-government, by chiefe Priests, Priests, and Levites: to which are answerable our Bishops, Priests, and Deacons under the gospel. The most that is said for appointing the Lords-day for publick worship is the intimation, not præcept of our Saviour, but practice of the Apostles: and so much we have, and more, in the differencing of the xij Apostles, lxx disciples, and the observation of the Apostles and Church upon it. 4. The mention of the Lords day *Apocal. 1.* is not so cleare an evidence for the stablishing Sunday, for the Jewish sabbath; as the Epistles to the Angels of the 7 Churches there mentioned, conclude, that those were the Bishops of those Churches, whom our

Saviour alloweth by writing unto. 5. There cannot be brought any thing concluding for the Lords day out of the New testament so fully, as that for subordinat degrees in ecclesiastical hierarchy. God hath set som in the church first Apostles, secondarily Prophets, thirdly Teachers, &c. 1 Cor. 12. such as were *Timothy and Titus, Paul and Barnabas*, who ordained Presbyters, and prescribed rules unto them. 6. The setting of the Lords day for Christian assemblies in place of the Jewish sabbath, and deductions; will hardly be made so conspicuous, as the deduction of episcopacy, from the Apostles themselves in all eminent churches, before the late interruption of our licentious times : as it appears in the genuine and undoubted epistles of *Ignatius*, and all antiquity. 7. And those that are almost superstitious for the Sabbath, acknowledg a kind of episcopacy; which they would be content to bear (if they might have the managing of it) and be obedient to the orders, and controul of it.

St. Peter and St. Paul parallel'd.
 1. Both called immediately by Christ;
 the

Sacred Eloquence.

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the one, before; the other, after his ascension. 2. Both principall Apostles, *Peter* of the Jewes, *Paul* of the Gentils.

3. Both full of humility; *Peter* professeth himselfe to be συμπεροβυ'της, 1 *Pet.*

5. 1. *Paul* to be ἐλαχιστῶν ἀποστόλων

4. Both earnest for the supream authority of magistrates. 5. Neither *Peter* for the claime of the Pope, his pretended

1 *Cor.* 15. 9.
1 *Pet.* 2. 13, 14.
Rom. 13.

successor; nor *Paul* in his large epistle to the Romans, so much as give a hint of Papall supremacy. 6. Both are sent by, and give account to the Church.

Peter to them of Jerusalem, *Paul* to the Antiochians. 7. Both take it well to be reprov'd: *Peter* reprov'd by *Paul* to his face. *Gal.* 2. 11. *Paul* by *Peter* for his δυσνόητα 2 *Pet.* 3. 16.

Of

Of Similies.

Similies are used by all, for illustration : and though they prove not simply , yet they teach more easily then firmer grounds; especially , those that be fed with Milk , rather than stronger Meat, *Heb. 5. 12, 13.* It was the method of teaching by the best Masters; Whereunto shall I liken the men of this generation , and to what are they like ? They are like unto children sitting in the Market-place , and saying, We have piped unto you, but ye have not danced ; we have mourned to you, and ye have not wept. For *John* came neither eating bread , nor drinking wine , and ye say, He hath a Devill : the Son of man is come eating and drinking , and ye say, Behold a gluttonous man , and a wine-bibber, a friend of Publicans and sinners : but wisdom is justified of all her children, *Matth. 11. Luk. 7.* Are ye not ashamed to be so way-ward , and childish as the Town-boyes ? brawling for trifles , or nothing, in the Market place ? that nothing can please you , neither

Johns

Johns strictnesse nor my easie hand, but both must be rejected, and slandered by you?

As *Balaams* cursed intention was turned into a blessing, *Esau's* fury into a friendly meeting with his brother *Jacob*, *Sauls* warrant to persecute into a grand commission for promoting the Gospell: so God may charme the hearts of the *Labans* of these times (Take heed thou speak not to *Jacob* either good or bad, *Gen. 31.*) to be so far from injuring him any way, as to give him not so much as an ill word. This is the generation of them that seek him, even that seek thy face, O *Jacob*, *Pf. 24. 6.*

The man that walkes, 1. Not in the counsell of the ungodly] will have nothing to do with their plots, who take not God with them, 2. Stands not in the way of sinners] concurring with, and justifying their actions, 3. Sits not in the seat of the scornfull] contemning and jeering at those that take better courses, 4. But delights in the Law of the Lord] more then in the attaining of pelfe and præferment, 5. And in that law is exercised day

day and night] whereas other spend their time in revelling, and abominations. Shall be like] not a hollow Reed peering out of the Mire, but, 1. a Tree spreading abroad his boughs, 2. planted by a provident hand, that expects good of it, 3. not in a barren soyle, or rocky mountain, exposed to all blustering wind and weather ; but, 4. by the water's side, which will minister it gracious moisture, that it may not stand for a shew onely, or shade, but, 5. bring forth fruit, 6. and that not unnaturally, or unseasonably to be blasted, but in due season, when expected, 7. The leafe of such a Tree shall not wither with Winter, nor be scorched in Summer ; but shall flourish, spreading abroad like a Cedar in Lebanon, and bringing forth fruit most in their age.



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